THE HINDOO PATRIOT

With which is incorporated the Indian Field.

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THE WEEK.

MONDAY, 16TH OCTOBER.

WE ARE REQUESTED to publish the following from a Bali correspondent:

Though deeply grateful for the powerful support you have given to the petition of the Bali people for the separation of their town from the Howrah Municipality, I feel called upon to make a few remarks on your note on the subject in your issue of the 9th instant.

You say "the complaint of Bali is that while it has contributed more than a lakh of rupees by way of rates and taxes since its incorporation with Howrah the *quid pro quo* has been very—very small. Its roads are impassable, its drainage bad and its conservancy hardly attended to. It is only since the present agitation has been set on foot some attention is being paid to its wants." This is, I think, a little too hard on the Howrah Municipality. During the first seven years of its rule that is up to the end of 1871, Howrah did almost literally nothing for Bali. To prove this I need only quote the following extract from a letter, written in December 1871 by the present Lieutenant-Governor when Secretary to the Government of Bengal in Sir George Campbell's time, to the Commissioner of Burdwan: "The question of separation of Bali from the Howrah Municipality will best be considered when the amended Bill now before the Council is passed. In the mean time I am to request that you will be good enough to report to Government in three months the result of the measures now adopted to place matters on a more satisfactory footing and give the people of Bali some return for their payments." The "some return" clearly implies that no return had before been made. It was hard y possible that after such stringent orders from Government Howrah would continue to consider Bali as a place where its only duty was to collect the Municipal taxes. Two or three roads were at once metalled and some attention was paid to conservancy &c. A few other roads were metalled when there was, I believe, (though I cannot vouch for the fact) another agitation to make Bali independent of Howrah. The present agitation again has not been without effect. The conservancy carts and coolies are in active work, the faces of the authorities are frequently seen at Bali promising to metal this road or take up that other improvement. The fact, however, remains that with the exception of a few ill-metalled roads and a pucca enclosure for a burning ghaut (which last has been made partly by public subscription) hardly any trace will be left at Bali of Howrah's eighteen years' rule. It may be mentioned that Bali wanted to part from Howrah as friends. The resolution of the Viceroy of the 18th May last and the circular of the Bengal Government which sought to give full effect to that Resolution enabled the Bali people to draw up a petition, praying for separation from the Howrah Municipality, without making any reference to these unpleasant facts. The petition made no reflections whatever on the present Municipal administration. On that subject it simply stated—"Your petitioners seek this change in the administration of their Municipal affairs [*i e* separation from Howrah], not so much on the ground that their affairs will be better managed than they now are though they humbly do believe that there will be considerable improvement in this direction, when the affairs of the town are managed by inhabitants of the town itself, who will bring to the work thorough local knowledge and local interest." It was only when it came to be believed that the Howrah authorities would try to make out that Bali could not possibly get on without help from Howrah, that the people of Bali were constrained in self-defence to speak out their minds a little, and to make adverse criticisms of the figures given in a statement prepared by the Secretary to the Howrah Municipality, regarding the Municipal income and expenditure of Bali. This statement and a subsequent revised statement seem to show apparently that Bali can not do without help from Howrah. But if examined carefully it at once appears that by far the greater portion of the expenditure is made up of the Police and Establishment charges. The Police charges again are proportionately far heavier (being in fact double) for Bali than for the Municipality taken as a whole. There is, therefore, no doubt whatever, that Bali if let alone, will get on perfectly well. The people of Bali therefore have no further concern with the discrepancies in the statements noticed in your issue of the 9th instant, as the question of separation does not depend upon the figures in the statements.

I may take this opportunity of making one fother remark. "the *Indian Daily News* has observed, "the petitioners [of Bali] may contentedly await the decision of the Bengal Government. The people of Bali do not only contentedly but confidently await the decision of the Bengal Government. Wisely or not they do believe that a petition mainly grounded on the principles and policy of the Government itself and supported as they believe by the Commissioner of the Division and strong public opinion, can not possibly be unsuccessful. As mentioned above it was Mr Rivers Thompson's letter that compelled Howrah to pay some attention to Bali, and we trust that he will now be graciously pleased to complete the good work by ordering the separation of Bali from Howrah, severing a connection which as you aptly say, "Nature as it were abhors"

WITH REFERENCE to the new Debenture Loan opened in England the Bombay Chamber of Commerce addressed the following telegram to Major Baring:

"The public here are anxious to know for what purpose the two millions sterling Loan in London has been issued, and also whether it will to any extent take the place of the two-and-a-half crore Loan notified by the Governor-General. A reply will oblige."

The following is Major Baring's reply:

"The Sterling Loan in London will in no way take the place of the Rupee Loan in India. The former is issued by the Secretary of State with reference to home requirements, and the facts in connection with it are not fully known to the Government of India, but besides the ordinary expenditure, the Secretary of State has this year to provide over three millions for debentures falling due, and about £1,400,000 for the purchase of the Madras Irrigation Company. It is presumed that these obligations, coupled with short drawings, have rendered the Loan necessary."

We think the step taken by the Secretary of State is right. But should not the Indian cash balance rise in proportion to the diminution of the Home remittances? If so, why has the loan of 2½ crores been opened in India? This question ought to be answered satisfactorily.

TUESDAY, 17TH OCTOBER.

WE TAKE from the last number of the journal of the National Indian Association the following items of Indian intelligence:

Mr. J.N. Mitra has passed the membership exmination of the Royal College of Physicians of London.

Mr. Jogodish Chunder Bose, B.A., Calcutta, Christ's College, Cambridge, has passed in the first division of the preliminary scientific (M.B.) exmination of the University of London, and obtained honors in botany. Having also passed in the mathematics of the intermediate examination in science, Mr. Bose has become admissible to the B. Sc. examination.

Mr. Upendra Krishna Dutta, B Sc. has passed in the second division of the intermediate examination in medicine of the University of London (entire examination).

Mr. A. L. Sandel has passed the M. B. examination of the University of Glasgow.

Mr. Syud Sakhawat Hossein, Bengal Government scholar for 1881, at the Royal Agriculture College, Cirencester, has gained the only certificate of honor obtainable in his class in estate management, having taken the first place in his class. Mr. Hosein was also entitled to a scholarship, but could not take it up as he already holds one from the Bengal Government.

Mr Chakravarti, Bengal Government scholar for 1882 at the same College, received honourable mention, and obtained prizes in estate management and book-keeping.

Arrival.—Mr. Syud Mahommed Hossein, Deputy Inspector, Oudh, for the study of agriculture.

Departures.—Kumar Shivanath Sinha, Barrister-at-Law, for the North-West Provinces. Mr. M.B. Bhownaggri, state agent to H.H. the Maharajah of Bhownaggur, for Bombay. Mr. G.N. Chatterjee, B.A. of Cambridge, for the Punjab. Mr. P. M. Chowdhry, for Calcutta.

THE TRIBUNE is responsible for the following:

We hear a week or so ago, Sirdar Jeewan Singh of Manawalla went to him as customary to condole with him for the loss of his late wife. The Sahib, unwilling to see the Sirdar would not communicate to him his unwillingness through his orderly and tell the Sirdar to leave his compound. He came out of his room full of rage and 'd—n badmash" were the first words with which the Sirdar was greeted. The cause of the Sahib's wrath, we are informed, was a litigation which is going on between him and his brother about the property of their late father, the Sahib's sympathy being for the other brother. "That was the place for gentlemen to come; said the Sahib, and not for Badmashes. The Sirdar then withdrew. But that was not enough to appease the offended deity. Not content with these incivilities quite undisguised and inconsistent with his position as a representative of Her Imperial Majesty, he recalled the Sirdar and asked why he had come. The Sirdar replied, for a visit of condolence, whereupon he was assaulted with blows and kicks and his turban knocked off. All that took place in the presence of other Raises who had also gone to see his worship, the Deputy Commissioner. The Sirdar ran away with his sacred locks streaming on his shoulders and his turban dragged behind like the tail of the ladies evening dress.

Is all this true? Really the tale is harrowing.

THE TIMES' correspondent describes the surrender of 8,000 of the enemy at Kafr Dowar as one of the most impressive sights ever witnessed. He writes:

"Far awry on the bank of the Canal we could see the stream of men, with bayonets glistening in the sun. Company by company they advanced, their officers at their head, and carrying a white ensign—crossing the Canal by the bridge of boats—they passed through an avenue of red coats. The soldiers were stationed at about ten paces from each other, and stood all attention as the prisoners passed down the winding avenue of half-a-mile to the station. There they defiled between a telegraph post and a train of trucks, throwing into the trucks, as they passed, their rifles, swords, bayonets and pistols, and leaving the water-bottles in a pile on the other side."

It is stated that an Italian officer, named Pachlucci, was captured at Kafr Dowar among the insurgents.

A ROYAL WARRANT has been issued under which the Secretary of State may employ officers on the retired list of the departments of the army "under such conditions as he shall from time to time determine," provided that no officer thus employed is over sixty years of age. Retired officers, while holding such appointments, will cease to draw retired pay, but will receive a consolidated salary, which must in no case exceed the retired pay they are entitled to by more than £150 a year, inclusive of all allowances, but forage when specially sanctioned.

ALLEN'S INDIAN MAIL does not seem to look with a kind eye upon the Education Commission. It says:

The brass band of the Education Commission is now in full blast at Puna. The *Times* correspondent, who erst sang of the "almost Royal progress" of the President of this remarkably fussy institution, telegraphs this week a graphic report of Mr. Hunter's speech on Mahratta Brahmans, their administrative ability, and the other wonders of Puna—which have now taken the place of the "Ripon, Lyall, and Hunter Scholarships" of Agra, and the "varied seats" of Allahabad. Meanwhile, the *Indian Daily News* says that the Commission had some difficulty at Allahabad in finding experts *and others* to come forward with evidence. The *Daily News* irreverently heads its version to the almost Royal progress, "Dr. Hunter on the Stump;" and observes:—

"It occurs to us to ask whether all this taking of evidence does not cost money, and whether it is all necessary? If all the evidence taken is to be printed, it will form, by itself, a wonderfully dreary library."

Again:

An equally irreverent correspondent points out that many of the members of the Education Commission draw salaries of Rs. 3,000 per mensem, and that the aggregate cost of the Commission, including salaries, travelling allowances, establishments, costs of taking and printing evidence, &c., cannot be much under Rs. 50,000 per mensem, and may be much; and adds:—

"Dr. Hunter and the *Pioneer* promise us in return 'a new Education Act for India' next year; but cannot somebody without more ado hustle out all the Directors and Inspectors of Education, and appoint Dr. Hunter Director-General without further unnecessary expense? Then the land will have peace till next time."

KING THEEBAW is evidently turning a new leaf. It is stated that His Golden-footed Majesty now causes four golden boxes to be placed at the four principal gates of Mandalay on the first day of each month, into which any one having a grievance may throw in a petition. The boxes are opened by the King himself, and the petitions perused. The only Minister against whom no complaint has yet been made, is the official who headed the Embassy to Simla.

WEDNESDAY, 18TH OCTOBER.

ACCORDING to our custom we will notice in detail the Resolution of the Government of Bengal on the administration report of the Burdwan Division for the past year. The Lieutenant-Governor thus notices the outbreak of malarious fever in the Burdwan Division:

"Tanks," the Commissioner says, "had been neglected for years, probably because, owing to the general healthiness of these districts, attention had not been specially paid to their being kept clean. The heavy rains washed all the sewage o the surrounding villages into these tanks, and a fatal outbreak of fever was the natural consequence." The efforts of the Magistrates to combat the disease are specially commended by the Commissioner, and it is satisfactory to learn that these efforts were well seconded by the people themselves, who subscribed very freely to the dispensaries established by Government. If prevention is better than cure, it may be hoped that the people will have learnt some salutary lessons as to the benefits of good sanitation from the severe experiences of the year.

But this sort of off-hand notice of the ravages of malarious fever in the Burdwan Division will not do. The Government alone can execute works, which will restore the health of the Division. Is it sufficiently in earnest?

THE RESOLUTION of Government contains the following remarks on the material condition of the people:

In the tracts where fever prevailed, trade and agriculture were much depressed, but, elsewhere, the year was one of general prosperity. Prices were low and crops abundant, to the great benefit of the labouring classes, though from Midnapore and Bankoora the complaint is repeated that zemindars have, owing to the low price of rice, found much difficulty in realizing their rents. The Commissioner writes—

"There is an increased demand for labourers at the coal mines, and rates of wages remain high. Most of the district officers have remarked, in the course of their tours, the number of new houses of the better class which are being built; they also notice that the people wear better clothes, and that more expensive articles are exposed for sale in village shops and bought by all classes. The lamentations of people of the old school over the growing luxury and love of display, and the disappearance of the simplicity and economy of their youthful days, also in another way bear testimony to the general prosperity."

THE FOLOWING statement is interesting, as showing the enormous fall which has taken place in the price of rice during the last three years in every district of the division:

Districts.		Rice per rupee. S. C.	Rice per rupee. S. C.	Rice per rupee. S. C.
Burdwan	...	14 4	22 9	28 8½
Bankoora	...	17 4½	25 9	31 8½
Beerbhoom	...	14 15	22 15	28 10½
Midnapore	...	14 9	24 15½	30 14½
Hooghly	...	12 2	19 7	36 11
Howrah	...	15 0	19 13	22 10½

WE TAKE the following extract from the Resolution regarding Railways and other public works in the Burdwan Division:

The management of the portion of the East Indian Railway which runs through the division was good throughout the year, and few accidents occurred. A scheme has recently been sanctioned by Government for the construction of a line of rail from Seorafuli on the East Indian Railway to Tarkeswar, from

which a large passenger and goods traffic is expected. A prospectus of a light railway from Burdwan to Cutwa has been issued by Messrs. Burn and Company. This will, the LieutenantGovernor believes, prove a successful venture, and it is hoped that it may lead others to follow in the footsteps of the projectors. The High Level Canal in Midnapore was maintained in generally good order. The collections amounted to Rs. 1, 28, 529 against Rs. 1,22,489 in the previous year. The Eden canal, leading the water of the Damooda from a point above Burdwan into the interior of the Burdwan and Hooghly districts, was opened by the late Lieutenant Governor in December last, and has already proved most beneficial as a source of water-supply. The Commissioner fears that, owing to the fluctuations in the amount of water in the Damooda, the canal may not suffice for the irrigation requirements of the tract through which it passes. This question is under the consideration of the Irrigation Branch of the Public Works Department.

As usual with the Public Works Department, it begins to think of difficulty of a work after it is executed.

THE RESOLUTION contains the following remarks on the conduct of zemindars:

The Commissioner's report on this head is short, but on the whole extremely satisfactory. The Lieutenant-Governor is especially glad to learn the reason for the omission from the report of the usual list of zemindars who have specially distinguished themselves by public spirit and liberality. Mr. Beames writes—

"There is very little to be said on this subject. Except in one small estate in Burdwan, there are no very bitter disagreements between landlords and tenants. The oppressions complained of by the Santhals in the north of Beerbhoom have ceased since the commencement of the special inquiry ordered by Government, which is still in progress. The disputes between Messrs. Watson and Company and other ryots in Midnapore have subsided. The questions between them which still require adjustment are such as can only be decided in the civil courts. There are no criminal cases pending, and no breaches of the peace have occurred for many months past. A large number of zemindars have been specially noticed for public spirit and good conduct by the Sub-Divisional Officer of Serampore. This list is too long to be reproduced here; it is gratifying to note that public spirit and benevolence are becoming so common in the more advanced districts."

THURSDAY, 19TH OCTOBER.

WE ARE glad to learn that Mr. McGuire has received another decoration. He has been appointed a Knight (Chevalier-Officier) of the Order of the White Cross. The White Cross is the symbol of the House of Savoy of which the King of Italy is the present head, and the order is a reward for Civil Merit.

WE HAVE received through the courtesy of Secretary to the Government of Bengal in the Public Works Department copies of a correspondence relative to the establishment of a service of small steamers to ply at low fares between stations in the port of Calcutta and its vicinity. It appears that the idea originated with the Public Works Department, which addressed a letter through its Secretary to the Port Commissioners, requesting their opinion on the subject. The Port Commissioners in their reply stated that about 200 passenger boats ply between Calcutta, and stations on the river bank south of Calcutta and about 1,000 passengers visit and return from Calcutta daily, besides which there are some steamers which carry on the passenger service between places within and below the limits of the port. The Commissioners were of opinion that the establishment of small passenger boats to ply at low fares between stations in the port and its vicinity would probably prove a very remunerative undertaking. The Government, while considering the Port Commissioner's estimate of traffic to be much below the actual amount, were certain that the traffic would be largely developed by a properly organized service. The correspondence is, therefore, published in the *Calcutta Gazette*, with a view to attract the attention of private companies to the project.

A CORRESPONDENT at Simla sends us a letter regarding the new rules for the admission of clerks into the Secretariat Offices of the Government of India. As it has been published in the morning papers it is not necessary for us to publish it.

WE ARE glad to learn that a movement has been set on foot by the native community of Allahabad to present a sword of honour to General Sir H. Macpherson on his return to India. The Maharaja of Benares heads the list of subscribers with Rs. 500.

THE PALL MALL BUDGET states that a great meeting of bi-metallists at Cologne was to have been held on the 12th of the present month. The principal bi-metallists in Europe have been invited to attend. Bi-metallism is, it seems, gaining more ground every day in Germany.

THE FOLLOWING interesting particulars of the cooking establishment of the Queen are given by the Lady correspondent of the *Englishman*: Her Majesty pays her cook, or *chef de cuisine* £700 per annum with board and lodging, and in addition he is allowed four principal assistants or *sous chefs* at £320 a year, these latter having the right to take four apprentices to the trade, who for the privilege of learning in the Queen's kitchen, pay a premium of £200, and have to find their own board and lodging. The *chefs* will have nothing to do with the pastry and sweets. Such trifles are below their transcendent genius. There are two special *confiseurs* at £300 each per annum for this duty. Three women also whose sole work is to make the Royal coffee and chocolate (it is not said who makes the tea). There is a head butler at £500, he superintends the wines and beer and keeps an eye on the plate, valued at £3,000,000, which is under the care of some three other butlers. The *personnel* of the kitchen and scullery includes some ninety persons.

FRIDAY, 20TH OCTOBER.

A CORRESPONDENT writes to say that in consequence of an order issued by the Prime Minister of Joudhpore to kill or confine all dogs prowling about in the city and country, the people rose *en masse*, closed their shops and assumed such a threatening attitude that the authorities were obliged to adopt conciliatory measures.

WE LEARN from a statement furnished by the Press Commissioner's Office that the Home remittance to the end of September last amounted to £3,881,352 or Rs. 4,55,93,000 at an exchange of 1-8 per rupee. The total loss by exchange is computed at Rs. 74,79,480. The remittance for September last was Rs. 30,10,000.

THE LUCKNOW EXPRESS publishes a very interesting article regarding the Raja of Bhinga, Oudh, from which we give the following extracts:

Ude Pratap Sing, the present Raja of Bhinga, is the scion of a proud branch of the illustrious Bissen family which has given birth to several generations of Rajas and Chiefs.

On the death of Raja Krishna Datta Singh, which occurred in 1862, the present Raja, then a minor of about twelve years, was placed in the Wards' Institution at Lucknow, and his estate under the management of the Court of Wards. Here the young Raja began to develope signs of that future excellence which at the present time makes him a subject worthy of public notice.

On his assumption of the charge of his estate, he issued a proclamation which will speak for itself. It is thus noticed in the report of the Deputy Commissioner:—"He has been managing the affairs of his estate since the 1st ultimo, and he has done so with judgment. He has publicly proclaimed to his tenants that any act of oppression and exaction by his servants will be punished by dismissal, and that offenders will be handed over to the police when liable to punishment by the Magistrate. Hitherto his measures for the short time he has been in possession indicate decision of character, consideration for his tenants, and attention to his interest and public reputation. If he proceeds as he has begun he will be a credit to the Talugdars of Oudh and to the splendid institution in which he was educated."

The next thing the Raja did was to break up the clique of the designing *karindahs* who, as might be expected, had been busy acting on the principle of making hay while the sun shines. By the very first settlement he made of his estate, its income was raised without any hardship to his tenants.

Another circumstance which honourably distinguishes him from others of his class is the fact that an Anglo-Vernacular School, which is endowed by him, has been maintained for the last eleven years entirely at his own cost. For this act of munificence he has met with the well-merited approval of the several officers who have at different times visited the institution. For instance, Mr. C. A. R. Browning, Director of Public Instruction, thus alludes to it:—"The Raja of Bhinga is the only gentleman in Oudh who supports an English School entirely at his own cost. An excellent School house is now being built."

Mr. H. J. Sparks, the present Judicial Commissioner, when a Deputy, thus noticed it:—"The Raja appears to take a lively interest in the school, and it is to this in a great measure that I attribute its success."

Major J. Reid, at one time Commissioner of Faizabad, equally praised the Raja in the following words:—"The school is supported entirely by the Raja, who is himself a well educated gentleman. His zeal in the cause of education is highly creditable to him."

Further, we find His Honor the late Lieutenant-Governor, Sir George Couper, expressing his great satisfaction thus:—"I visited this school in company with the Commissioner and messrs. Erskine and Boys this evening. The Raja evidently takes great interest in the school which is supported by him."

The Raja has, moreover, sent four students to Benares to study Sanskrit, and they are supported solely at his cost. Then he has guaranteed to Government an annual sum of Rs. 240, in addition to an endowment of Rs. 30,000, for the establishment of a first class Dispensary, which is already opened under the charge of an Assistant Surgeon, and he is about to erect a new and commodious building for its location. This is an act of public spirit and charity which, considering the state of the people and the remoteness of their houses from the District headquarters, is a boon the value of which it is impossible to overestimate. This offer was acknowledged by the Local Government in the following terms:—

"The Lieutenant-Governor and Chief Commissioner of Oudh has been pleased to accept the offer; and to say that the liberality of the Talugdar is a matter of great satisfaction to His Honour."

It is a matter of great satisfaction that he is going to open a Model Farm on his estate, since it is from the landlord of this stamp the country expects improvements, and Government assistance in its extension of useful measures.

A list of some of his donations is given below:

List of Donations.

Endowment of the Bhinga Charitable Dispensary	Rs.	30,000
Endowment of the Bhinga School ...	,,	16,000
Indian Reform Association	,,	700
Albert Hall Fund	,,	1,000
Dr. Sircar's Science Association	,,	500
Presidency College	,,	200
St. Vincent De Paul Society	,,	100
Sanskrit College...	,,	50
Civil Service Fund	,,	350
Lawrence Memorial Fund	,,	200
Bengal Famine	,,	500
Zenana Medical Mission	,,	50
Naini Tal Relief Fund	,,	100
Aligarh College	,,	1,500
Strachey Hall	,,	100
Cehatri Patrika Fund	,,	150
Bazar at Bhinga	,,	5,000
Shops at Gonda	,,	500
Assisting the tenants and feeding the poor, during the Famine at Bhinga	,,	7,000
Patriotic Fund	,,	500
Northbrook Indian Society and Club ..	,,	300
Permanent Fund, Bahriach Annual Agricultural Show	,,	1,500
To enable a student to Study Agriculture in England	,,	1,200

A LONDON CORRESPONDENT gives the following summary of the new Married Women's Property Bill of England:

Lord Selborne's Married Women's Property Act Marks an extraordinary era in legislation. The position of a married woman is now even better than as if she were a spinster, that is, in the eyes of the law. From January 1883, she can enter into contracts, sue and be sued upon them, being liable to the extent of her estate. If she has Consuls in her name, the bank and broker with whom she deals have to recognize her right to manage their settlement without the intervention of any trustee; she is in fact the sole owner and disposer of her estate and earnings. She has even the privilege of becoming bankrupt! If her husband defrauds her or spends her money without her consent, she can prosecute him criminally—she may even effect a policy of insurance on her husband's life for her own separate benefit, and she can take either civil or criminal proceedings against him, provided she is not living with him. In all ante-connubial proceedings both husband and wife can give evidence against each other, though she is now liable for her ante-nuptial debts, but, that only to the extent of her estate. The Legislature, or framers of the bill have been wise in this respect, though, in order to prevent any deeply indebted young woman from escaping from her spinster liabilities by endowing her husband with her goods or wealth as well as her person, there is a proviso that the husband shall be liable for such debts to the extent of the property he may have received through her. There is also another wise clause which must have been inserted from a deep knowledge of human nature. It was evidenty surmised that when the husband was no longer owner of the joint property that there would be frequent matrimonial squabbles. It is, therefore, provided that either party disputing may take the case before a County Court Judge, or a Judge of the High Court who is empowered to summarily dispose of the case according to his judgment and discretion. Finally, the old Act by which a married woman with property was liable to the parish for her husband's and children's maintenance, is now repealed. If this is not a full and complete measure of justice to women, I don't know what it is?

Quite so!

WE THANK Babu Dvijadas Datta, M. A. for a copy of his little pamphlet on what he calls—"the English Shibboleth on *shall, will.* and *should, would.*" We commend it to students preparing for the examinations.

SATURDAY, 21ST OCTOBER.

THE FOLLOWING programme of the tour of His Honor the Lieutenant-Governor in Behar is published in the *Calcutta Gazette*:

Leave Calcutta	...	6th November.
Arrive at Bankipore	...	7th ,,
Remain at Bankipore	...	8th ,,
Arrive at Gya	...	9th ,,
Remain at Gya	...	10th ,,
Return to Bankipore	...	11th ,,
Remain at Bankipore	...	12th ,,
Arrive at Buxar	...	13th ,,
Arrive at Arrah	...	13th ,,
Arrive at Chupra	...	14th ,,
Return to Bankipore	...	15th ,,
Arrive at Bhaugulpore	...	16th ,,
Arrive at Calcutta	...	18th ,,

THE LAST *Calcutta Gazette* contains a list of works of public utility executed by private persons during the last year. The following statement gives the expenditure for the last three years:

Year.	Total contributions.
1879	Rs. 2,47,674
1880	... 2,72,645
1881	... 3,18,079

The amount spent upon petty works has decreased, whilst the amount on works costing more than Rs. 200 has risen in the three years from Rs. 1,91,368 to Rs. 2,78,289. The following table shows how the money was spent:

	No. of works.		Costs
Public buildings	6	Rs.	93 870
Roads	16	...	40,599
Bridges	5	...	2,651
Embankments or bunds	3	...	6,717
Tanks	123	..	1,15,248
Wells	55	...	16,603
Masonry ghats	1	...	2,600
Petty works costing less than 200 each		...	39,791

At Burdwan out of the Rs. 90,300 contributed, the Maharaja supplied Rs. 89,000.

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THE FOLLOWING STATEMENT gives the profits of the principal Railway lines earned during last year, ranged in order of success :

	Per cent.
Eastern Bengal	... 9·46
East Indian	.. 8·85
Bombay, Baroda and Central India	.. 6·55
Great Indian Peninsula ..	... 6·28
Rangoon and Irrawaddy ...	... 5·04
Patna-Gya	... 4 87
Rajpootana-Malwa... ..	.. 3·94
Northern Bengal	.. 3·63
Tirhoot	... 3·43
Oudh and Rohilkhund ...	... 3·12
South Indian	... 2 72
Scinde, Punjab, and Delhi ..	... 2·55
Madras..	... 1·81
Punjab Northern	... 0·85

The gross earnings were £13,725,953, and the working expenses £6,773,239, or 49 34 per cent. leaving a net income of £6,952,714.

WE ARE sorry to learn from the *Medini* that its editor has been convicted of perjury, and sentenced to six weeks' simple imprisonment and to a fine of Rs. 50, in default to additional imprisonment for two weeks. The defendant has appealed. More hereafter.

WE acknowledge with thanks the receipt of the under-mentioned publication and periodicals :— 1. Report on the Administration of the Central Provinces for 1881-82. 2. Report on the Inland Trade of British Burma for 1881-82. 3. "My Holiday Diary"—Notes of Trips to various parts of India, Ceylon, British Burma and the Straits Settlements. By S. Banerjee M. A. 4. The English Shibboleth or Shall, Will, and Should, Would. By Dvijadas Datta M. A. 5. Journal of the East Indian Association Vol. XIV. No. 3. 6. The Stationery Trades Journal Vol. III. No. 31 (London.) 7. Journal of the National Indian Association for October, 1882. 8. The Aborigines' Friend for October, 1882. 9. The first, second and third Annual Reports of the Barahanagur Atmannati Bidhayini Sabha Library. 10. Probaha—a Bengali monthly for Kartik 1289 B. E. 11. Ditto, Durga Puja number.

WE TAKE from the morning papers the followig telegrams of the week :

London, October 16.—The Egyptian Government are still persisting in their refusal to allow Arabi and his associates the services of an English barrister and declare they would prefer to hand over the accused to the British Military authorities. Pending the definite settlement of the above question the trial is postponed. The 95 h and the 96th Regiments embarked to-day on board the transport *Euphrates* at Alexandria for Bombay. Sir Evelyn Wood starts from Egypt for England to-day.

17th.—*Daily News* publishes a paragraph stating that the Cape Government has recommended to the Legislative Council the withdrawal from Basutoland. The *Times* states that unless arrangements are completed for a fair trial of Arabi the British Government may reclaim custody of him.

18, 5-50 A.M.—A Conference was held at Dublin yesterday under the Presidency of Mr. Parnell at which it was decided to form a national party replacing that of the Land League. The objects of the new party are to promote the establishment of an Irish Parliament, to form county boards and to introduce the widest land and political reforms.

Sir John Adye has accepted the post of Governor and Commander-in-Chief of Gibraltar. Sir Garnet Wolseley has again been appointed Adjutant General.

19.—The British Government will submit to the European Powers Baker Pasha's plans for the reorganization of the army and other reforms in Egypt. A letter has appeared from Mr. Childers stating that the Egyptian Campaign has proved the soundness of our military reforms, but at the same time has disclosed some weak points.

The Hindoo Patriot.

MONDAY, OCTOBER 23, 1882.

DURGA PUJA.

AFTER the year's expiration the Goddess Durga has again descended to the plains from her Himalayan abode. This is a time of national rejoicing, and the whole Indian world may be said to be astir. But Durga does not bring joy to all—there are those who look back to the past twelve months with sorrow. But joying or sorrowing all are equally engaged in Her worship. As usual we make the *Patriot's* annual offering below :

COORDINATES AND COEFFICIENTS OF DURGA.

DELUDED by appearances and loth to ascertain the truth by patient and persevering enquiry the unbeliever not unfrequently denounces the worship of the goddess as vile idolatory unworthy of the respect of the intelligent and the religious. We have in previous Durga numbers of this journal endeavoured to explain the various modes of worship and the true symbolism which it represents. In our present article we propose to define the position of Durga in the Hindu pantheon and to describe her properties and virtues as evolved from the myths and legends connected with her. The most popular myth connected with the origin of Durga, Siva and the Universe is that about the golden-egg which gave birth to Siva, Vishnu and Brahma. The egg was born of Prakriti, the primitive, original and radical form of Durga. It may be therefore said that Durga in the form of Prakriti was the mother of Mahadeva, a form of Siva the Destroyer, or the destroying energy. This relation of progenetrix has been at a later stage changed into that of a consort and spouse. In this latter relationship the two divine beings are to this day regarded by the mass of the Hindus. From this conjugal couple are born the two brothers Kartikeya and Ganesa, and the two sisters Lakshmi and Sarasvati. In the autumnal festival this family group is lovingly worshipped by the Hindus. Legends and songs, couched in soft and affectionate words and describing the delight of Himavat at the advent of his daughter and grandchildren after twelve months' separation, are chanted, and the scenes rehearsed to the delectation and joy of thousands of simple and innocent worshippers, who care not for the acumen of the dialectician or the philosophy of the theologian. But to return to the golden egg. The myth of the egg is not limited to this country ; whether contemporaneously or at different epochs it had a currency in other countries; be it derived from the spherical nature of the heaven or from observations of generation in natural history the idea at one time or other had a strong hold upon the mind of man with reference to cosmogenic theory. Generation from the egg has been considered as a prior *modus* to generation from the womb. This theory is compatible with the results of recent observations in both Ontogeny and Phylogeny. The history of development and propagation shews that of all forms propagation by egg is the simplest and the most ancient. The pedigree of man traced backwards to invertebrate ancestors will lead us to the Monera or to some such simple organism without organs, some lump of mucous, structureless and formless, some thing like protaplasm without a shell, one homogenous unit of vitality. Of all forms of organism this is the most enduring, as this is the only form of being which having been once vivified or somehow produced never dies ; by which we mean it never dies a natural death or has no decay. It may perish if crushed or swallowed up by some other higher organism or may be decomposed by chemical process, but it never undergoes the change by which we mean death. Every other form of life or organism has a limit of life, but its construction is such that according to the laws of development or growth it must perish. The palms in the vegetable kingdom for instance must perish when they attain to a certain height or age because of their construction ; they grow from within ; a crust or coating of woody fibre-ends is formed by successive foliation, and at that stage of their growth when the bottom of their stem is so much filled up by longitudinal woody-fibres, supply of sap to the leaves is stopped, and the tree dies of inanition. Popularly speaking the stem of the tree at that stage loses its vegetable nature. It is, however, different with the monera. It does not multiply itself by throwing out seeds either like the fruit-bearing plants or like the spore-bearing ferns; it does not develop independent individuals by throwing out shoots or ramifications like the sacred Durva-grass or by throwing out smaller individuals like the placental vertebrates or the Agave Americana; it does not produce eggs or sperms like other higher organisms ; it multiplies in a way peculiar to itself; in the way in which divine generations can take place. It grows in size and gradually a depression is formed in its body; the depression gradually increases till the two lobes are connected together only by a thin mucous matter. The two lobes are separated and each lobe lives and grows in the same state as it was before. The individual monera which existed at the earliest stage of creation might still be extant unless it has been swallowed up by some other being or crushed by some accident. This being alone has overcome death, and this being alone may be properly termed Mrityunjaya, the conqueror of death. This organism has no form and as stated above it has no organs. To this stage alone applies the couplet পূর্ণ মদঃ পূর্ণমিদং পূর্ণাৎপূর্ণমুদচ্যতে পূর্ণস্য পূর্ণমাদায় পূর্ণমেবাবশিষ্যতে "That is perfect, this is perfect, perfection evolves out of perfection, for if perfection be taken out of perfection the remainder is perfection." It has no form, and as such it is ordinarily spherical, that is to say, it has the form of an egg or minute egg. This then is the *beau deal* of primœval generation, the egg from which the universe is directly or indirectly developed. It is the external egg, an egg which has no end. This undoubtedly is the origin of the egg-theory of cosmogeny or properly speaking it is the best explanation of that theory. This egg, as stated above, has no shape or form and it has no organs. It may be said to be truly অপাণিপাদঃ The Monera, therefore, may also be stated as having a thousand heads, a thousand eyes and a thousand hands. The Monera no doubt is a prototype of Purusha and Prakriti, the latter of whom is said to have emanated from the body of the former or the former evolved out of the latter. To the evolution of this Monera is to be traced the diverse forms which we see about us, and it is but logical that when speaking of the history of creation we refer to this primœval form as the primary element of vitality. What Darwin, Heckle and Wallace have within the last few years attempted to establish by reference to minute and patient observation of Nature, was resorted to by the ancient Rishis of this country in explanation of their theory of cosmogeny. In this deathless speck of matter, therefore, we must seek for an explanation of the theory of creation.

To our subject Durga : Amvika is the earliest form of this goddess. In this form she has been described in the Vedas as related to the heaven and the atmosphere. The relationship may be likened to the Coordinates of the point Amvika, the Axes of which are the heaven and the atmosphere, the point where the atmosphere and the heavens meet being the Origin. Then the distance of Amvika from the two axes, or from the origin, may be determined by the equation that the square of the distance from the origin is equal to the sum of the squares of the ordinate from the heaven and of the abscissa of the atmosphere. Now it is a well known fact that the coordinates of a point referred to one pair of axes may be transferred to another pair of axes and that the degree of any equation between the coordinates is not altered by transformation of coordinates. In the Vedas Agni has been described as the God of the heaven and Vayu that of the atmosphere, and from the law of coordinates stated above, the relationship which existed between Amvika and the two primary axes still subsists, no matter the same having been transformed into Vayu and Agni. But Vayu in the later stage of the Vedas was supplanted by Indra, and therefore the relationship which existed between Amvika and Vayu is not affected as referred to Indra. Rudra is a form of Agni, and the ratio between Agni and Amvika is still continued in this transformed axes. Rudra as is well known represents the fierce grandeur of the mountains and Uma is the feminine manifestation of the same. But any two equations between the coordinates represent geometrically one or more points. Therefore the two equations or series of relations mentioned above refer to one or more points of the goddess Durga, and they are Amvika, Uma and Haimavati. But it must be remembered, at the same time, that a simple equation between the coordinates denotes a geometrical locus and that locus is Prakriti. It is the final cause of the world; Nature herself. But as the world was created because the Supreme Spirit so willed it, Prakriti is the Will of the Supreme Being in the creation. According to one set of thinkers the combination of the five elements *prapancha* is illusion or Maya, and Prakriti has been identified by them with Maya. The Supreme Spirit has been called *Ichchhamaya* or will personified, and Prakriti is

Ichchhamayi or the feminine energy of the same. In the dual system of philosophy and cosmogeny Prakriti and Purusha have been described as one and the same ; they are one in two and two in one. This two-fold relationship is compatible only with the number two for the sum of two twos, i. e. the sum of two, being added to two, is equal to or identical with the product of two multiplied by two. No other number in the infinite series of the same possesses this peculiar property.

To express with a little more accuracy the equation a. b=a + b becomes possible only when a and b are each equal to two. It is also true that the product of the squares of these two numbers is equal to the sum of their cubes, or in other words is equal to twice their cube. The equations $a^2 \times b^2 = (a^3 + b^3) = 2 (a^2 + b^2)$ and $a^3 \times b^3 + (a^5 + b^5)$ and $a^5 \times b^5 = (a^9 + b^9)$ and so on are true only when a = b = 2. That is when Prakriti is equal to Purusha, and when the two are in one and one in two. Keeping in mind this general principle of the dual theory of Prakriti and Purusha the subsequent permutations and combinations of the coefficients of Durga and Prakriti become easy and simple. The relationship between Purusha and Prakriti may be roughly likened to the ratio of logarithm and its base for $A + B = \log a \times \log b$. It has been ascertained by careful observations of instances of heredity of genius and malady as well that of features, that the genius, malady etc. of the offsprings are the resultant of those of the parents. If we represent the genius of the father by F and that of the mother by M, and those of the offsprings by O_1 O_2 O_3 then $F.M. = O_1 + O_2 + O_3$ This equation is an approximate one. The equation approaches the nearer to true results the greater the number of ancestors is taken into account. Thus representing the grand-father by F^1 the great grand-father by F^2 and his lineal male ancestors by F3, F4 and F^n and their wives by M_1 M_2 M_3 and M_n an occular demonstration of this theorem as regards the features or one of the features, say the facial angle or the profile, may be made by the following method. Take the negative of the profiles of O_1, O_2, O_3 —On and place them upon one another, every one of them being on the same scale, the Talbotype printing of the same will resemble more the negative photo of the parents than that of any of the offsprings themselves. Talbotype printing of the negatives of the offsprings will more accurately resemble the same of the ancestors, the greater the number of ancestors is taken into consideration.

There is no doubt a family resemblance between the profiles of the brothers, and sisters but instances are not rare where various modifying circumstances and causes induce aberration. Representing therefore the relationship of consort and spouse by the sign of muliplication and that of brothers and sisters by that of addition we are enabled to reduce the relationship or ratio of various manifestations of either member of the Dual cause with its complements into the simplest forms of equation. The ratio between Prakriti and Purusha is such that one may be said to be the complement of the other, though they are two in one and one in two.

According to the *Kena Upanishad* anecdote, upon which is founded the myth of Jagatdhatri, Uma has been identified with Divine Knowledge, which has been likened to Gauri (brilliant). We should remember that Indra is one of the axes of co-ordinates of Amvika, and the primitive axis atmosphere. Atmosphere=Indra and Vayu=Varuna + Vayu—but the wife of Varuna is Gauri, who is also the spouse of Siva. Gauri is the daughter of Himavat, and as such is Haimavati, which again means resplendent with gold ornament, not far from Gauri, the brilliant. Divine knowledge, therefore, is brilliant, is resplendent with gold ornaments, is Gauri, is Uma. But Soma has been likened to Brahma the Supreme Spirit, but Soma is Sa + Uma by grammar, therefore Brahma or Supreme Spirit is such because of the society of Uma or in other words the complement of Uma ; the ratio of Purusha and Prakriti. But according to the formula laid down before and the text of Vajasaneya Sanhita Rudra × Uma=Rudra + Uma or Rudra is the consort of Uma and is also the brother of Uma or Amvika. But Amvika as the word implies is a river, and as such is allied to Amva, a name of Sarasvati, the river goddess. Now following up the ratio Rudra × Uma=Rudra + Uma we have Siva × Amvika = (Kartikeya + Ganesa) + (Lakshmi × Sarasvati). But Kartikeya as the name implies is Aguibhu *i. e.*, born from Agni and substituting Kartikeya for Agni in the axis of Amvika we have as transformed coordinates Kartikeya and Indra as the axes of coordinates of Amvika. He is again the son of Amvika, who is therefore called Kaumari the spouse of Kumara, another name for Kartikeya. Further on it will be seen that Kaumari is one of the many coefficients of Uma or Durga. Ganesa as is well known is a Pauranic modification of Agni, to whom he resembles for having red colour and four arms. Sarasvati as observed above is the river goddess of the Vedas and as such she is Amva a coefficient of Amvika and Durga. Lakshmi and Sarasvati are said to be the two daughters of Durga but further on it will be shewn that they form $\frac{P}{2}$ of Durga-Prakriti, they are also the spouse of Narayana, and they are Narayani, but they are also coefficients of Durga, who is therefore the spouse of Narayava, whence her names Narayani, Vaishnavi, Mahamayi and Madhavi. According to the Vedas akhu or mouse is the sacrifice or animal of Rudra, but mouse is also the animal of Ganesa. Durga the Vaishnavi manifestation has the lion for her animal, but lion is Hari, by lexicography and the benign form of Durga is described as standing on Hari, her husband, for she is Vaishnavi ; in her force or Rudrani = Kali manifestation she has Rudra=Bhairava under her feet ; in both these instances the predominance of the female energy or Prakriti over Purusha or the male energy has been demonstrated.

Prakriti or female energy has five distinct evolutions each of which is considered equal to the other and to the whole or P= when P. = 5. The five co-efficients are

1. Force=the mother of Ganesa=Durga.
2. Affinity=affection=spouse of Krishna =Radha.
3. Goodness=Spouse of Vishnu=Lakshmi.
4. Sarasvati=Spouse of Brahma=Intelligence=Brahmi.
5. Savitri=Spirit of the Vedas=Solar myth.

Hence Durga has been called Panchama, a fifth of Prakriti. These five are called the primitive Nature or Adi-Prakriti. They are the first of creation ; they are all evolutions of the original Prakriti.

The secondary Prakritis are called Matrikas or mothers ; they are six in number unlike the Prakritis of the first order. If p represent a Prakriti of the second order or Matrikas of the first order then $p = \frac{P}{6}$ where P. represents the six original Prakritis ; here in this equation P=6 p. and $p = \frac{1}{6}P.$:

$\frac{1}{6}$ P. =1. Ganga the river goddess=the purifier.
=2. Tulasi, Energy of Vishnu=the tree of desires.
=3. Manasa, the Energy of the snakes.
=4. Mangala-chandi, the Beneficent.
=5. Vasundhara, the sustainer of the Vasus, =Earth.
=6. Shashthi, emphatically the sixth portion of Prakriti, the goddess of children =Devasena, spouse of Kartakiya.

It is remarkable that one-sixth of the population of a country generally consists of children. It may be observed here that Ganga according to some writers is a half of p. or she and Kali the destroying Energy, the two together form Durga the Sixth of Prakriti = p. The latter view is upheld by the Ramayana in which Himavat the Chief of Mountains is said to have two daughters Ganga and Durga In another passage Himavat is said to have three daughters, Aparna, Ekaparna, and Ekapatala, Aparna the eldest observed ascetic rites by fasting, not even taking a leaf, Ekaparna, the second is said to have lived on one leaf, Ekapatala on one Bignonia, the eldest being most strict in her observances attained the highest position, the eldest is Durga. It will thus be seen that Ganga and Kali or Durga are each $= \frac{1}{2} \times \frac{1}{6}$ P.=$\frac{P}{12}$.

The Matris or Matrikas as stated above are co-efficients of Prakriti. Matris of the third order are those derived from the fire of the mouths of the Gods either at the time of the battle of the Andhakas (Darkness) or of the Asuras with the gods. The first series consists of eight and their equations are :

1. Rudra × Prakriti=Rudra × Yogisvari=Desire=Kama.
2. Vishnu × Vaishnavi=Covetousness, Lobha.
3. Brahma × Brahmani=Pride, Mada.
4. Kartikeya × Kaumari=Illusion, Moha.
5. Indra × Aindri=Matsarya, Malice.
6. Yama × Yami=Paisunya, Wickedness.
7. Varaha × Varahi=Anasuya, Envy.
8. Mahesvar × Prakriti=Mahendra × Mahesvari =Anger=Krodha.

These eight Matrikas sucked the life blood of the demon Andhaka or Ignorance. The second class of Matrikas of this order are those feminine Energies of the gods which evolved out of them at the time of the battle of the gods with Mahishasura or the buffaloe demon. They are described in the Devi Mahatmya.

It will be seen from the above that the original axes of co-ordinates of Amvika, which we have determined, are still traceable in the above equations though they have been transformed.

The Matrikas of the 4th order are forty in number, being first permutations of the five primitive Prakritis P. of our notation with the eight p. of the same. They are :

1. Nava Durga, (the young Durga). 2. Vama, (the left-handed). 3. Jyeshtha, (the eldest). 4. Rambha, (the name of an Apsara). 5. Kali. 6. Kalavikarni (distributor of time). 7. Vala-Vikaranika (distributor of children). 8. Vala-pramathani (Extinguisher of Power). 9 Sarva-bhut-a-damani (suppressor of all beings). 10. Manonmani (Intoxicator of minds). 11. Krishna (the black). 12. Uma (the brilliant). 13. Parvati (the Mountain girl). 14. Varunichamunda (the drunken chamunda). 15. Sivaduti (the messenger of Siva). 16. Kartyayani (the skin-dressed). 17. Abhaya (the undaunted). 18. Amvika (the river-goddess). 19. Yogesvari (Goddess of Yoga, union). 20. Bhairavi (the terrible). 21. Siva (the auspicious). 22. Tushti (contentment). 23. Siddhi (Accomplishment). 24. Riddhi (wealthy). 25. Kshama (forgiveness). 26. Aindri. 27, Yami. 28. Dipti (effulgence). 29. Rati (desire). 30. Sveta (the white). 31. Bhadra (the good). 33. Mangala (the benefactress). 34. Vijaya (the unconquerable). 35. Ghantakarni (the bell-eared.) 36. Jayanti (the ever-conquering). 37. Diti (progenitrix of the daityas). 38. Aparajita (the invincible). 39. Kaumari (the Virgin.) 40. Vaishnavi.

We give a few of the equations of the above coefficients Durga and Kali=Vama, Radha and Manasa=Manomanini, Radha and Mangala=Abhaya, Durga and Ganga=Amvika, Durga and Mangalachandi, Durga and Talasi=Joyanti.

That two divine units produce a compound divine unit of another name and sometimes of quite distinct peculiarities will be evident from the description of Sambhu as given in Hemadri, there it is distinctly stated that Prajapati + Parjanya = Sambhu. The next order of Prakritis or coefficients of Prakriti consists of about 90 distinct deities, the value of each of which is a definite fraction. They are all, however, feminine energies of Purusha. Thus Agni, who is so-called, because he takes the first place in the list of gods, has for his spouse a form of Prakriti coefficient which is known as Svaha, which means a benediction. Yajna (sacrifice) has two Prakritis, *viz.*, Dakshina and Diksha, the first being derived from Daksha to pray and the last from Da to give and Kshi to destroy. The Pitris have Svadha an evolution of Svad to taste, Vayu has Svasti, beneficience. Ganesa another form of Agni has Pushti, which means nourishment or prosperity. Ananta has Tushti, (contentment). The Prakriti or nature or energy of Isana is Sampathi (wealth) for Isa is lordliness. Yama (Death) has Kshama (forgiveness) for his Prakriti and Kama (play) has Rati or desire for his Prakriti. The Prakriti of Kapila the founder of Sankhya philosophy is Dhriti or firmness, that of Satya or truth is Mukti or salvation, of Moha, (illusion) is Daya or mercy. The Prakriti of Punya (virtue) is Pratistha or

accomplishment. To express the others in a rational form——

Sukarma=Kirtti, fame,
P
Udyoga=Kriya, action;
P
Adharma=Mithya, untruth;
P
Susila= {Santi and Lajja.} Peace and Shame;
P
Jnana= {Medha, Smriti, Buddhi.} understanding, memory and intelligence.
P
Dharma= {Kanti, Sobha} beauty and aptitude.
P
Rudra Kalagni=Nidra, sleep;
P
and Rudra Kalagni × Nidra=Tandra × Priti.
Kala {Sandhya, Ratri, Dina} Sections of time.
P
Mana {Khut, Pipasa} Hunger, thirst;
P
Teja {Prabha, Dahika} Effulgence and heat;
P
Prajvara = {Mrityu, Jvara} Death and decrepitude
P
they are the daughters of Kala
or Kala × Ratri=Mrityu + Jvara;
Vairagya = {Sraddha, Bhakti} Regard and faith

Srishti-Vidhi or Creating Vidhi has five Prakritis *viz.*, Surabhi the progenetrix of cow, Diti mother of the Demons, Kadru, mother of the snakes, Vinata, mother of the birds and Danu, mother of the Danavas.

Chandra=Rohini the 4th asterism;
P
Surya=Sanjna, consciousness,
P
Manu, the progenitor of man=Satarupa, hundred-formed.
P
Indra=Sachi; Vrihaspati=Tara (star)
P P
Vasishtha=Arundhati, a star;
P
Gautama=Ahalya; Atri=Sanu suya; Pitris × P=
P
Menaka and Menaka × Himavat=Parvati
Kuvera= {Lopamudra, Bhuti} Eloper of coins, prosperity;
P
Yama=Varunani, but Varuna is Vedic Yama
P
Vali=Viadbyavali.
P

To these may be added the historical heroines who have been classed under an inferior order of Matris; they are Kunti, the mother of the Pandavas, Damayanti, the renowned wife of Nala, Yasoda, the accepted mother of Krishna, Devaki the progenetrix of Krshna, Sati the daughter of Himavat and spouse of Siva, Gandhari the mother of Durjodhana and his 99 brothers, Draupadi, the favoured spouse of the five Pandavas, Savitri the devoted wife of Satyavan, Radha of Vrindavan, Mandodari queen of Ravana, Kausalya, the mother of Rama, Subhadra, the sister of Krshna and wife of Arjuna, Revati, spouse of Valadeva. Accord-to the Kalika Purana every woman is more or less a fractional coefficient of Prakriti.

Durga we have said was Amvika in the earlier ages and her latest manifestation is Kali, the ratio may be expressed thus:—

Rudra + Agni = Siva.
(Uma + Amvika + Parvati + Haimavati) +
(Kali + Karali) + (Gauri + Neaiti)
= Durga spouse of Siva.
Again, Thunderbolt and tempest = Rudra
Euphemistically = Siva, Gracious.
Agni = Kali + Karali + Manojava + Sulohita +
P Sudhurmavauna + Sphulingm + Visvarupi.
But Manojavas = Yama, therefore Manojava = Yami, but Yama is a stage of Agni, therefore Manojava is a tongue of Agni.

The rectangular coordinates of Durga and her coefficients are therefore Agni and Indra, to whom all forms of Durga may be said to relate, or in other words all forms of Durga or her manifestations and co-efficients may be traced back to these two elementary deities. But these again are acknowledged every-where as distinct from the Supreme Spirit, whose special properties and energies the whole host of Hindu Pantheon represent. It is not for us to question the utility of this complicated system. It has its advantages, it has simplified for the masses the divine qualities of the Deity, which it is impossible for them to comprehend in one single and generalised idea of the Theists. If we are told to express in one word the real character of Durga we would not hesitate to state that she is the Supreme Being. That, indeed, is the summum bonum of the Hindu idea of Durga. It is not the earthen ten-armed idol which represents the ancient idea of Durga. The idol, is a rough representation of one of the various manifestations of Durga or Prakriti. Durga has derived her names from her consort or from her coordinates; and it being remembered that although they are ordinarily considered as synonyms of Durga, but to a true Hindu each name has a distinctive feature of its own and each of the synonyms implies a different goddess.

The following names or forms or coefficients of Durga may be referred to her co-ordinates. Isvari, spouse of Isvara the Supreme Being, Siva and Sivani, spouse of Siva the Gracious, Bhavani the female energy of Bhava, one of the eight properties of Rudra—being, existing, Rudrani, the grammatical feminine of Rudra, Sarvani the same of Sarva to endure or to pervade, Mridani the same of Mrida, the fire, which completes an oblation, therefore to delight, Narayani, the feminine form of Narayana, Vaishnavi, the same of Vaishnu, Mahesvari and Mahesvara Vanita, the same of Mahesvara or Mahadeva, which again has Mahadevi for his spouse. Isvara and Sivani are grammatical variations of Isvari and Siva, Madhavi the spouse of Madhava, Vishnu, Bhargavi the feminine form of Bhrigu, one of the primitive Rishis. Savitri the feminine Energy of Savitri, the Sun. Bhagavati is the feminine of Bhagavan, the Supreme Being. Isana and Isani are feminine forms of Isana, Rudra. Haravallabha, the beloved of Hara, another name of Siva. Vidhatri the feminine of Vidhata, the creator, Bhairavi the female of Bhairava, the awful, Yadavi the feminine of Yadava Krishna the chief of the Yadus. Krishnajaya as the name implies is the wife of Krishna. Narasinhi the feminine of Nrisinha and Girisa, that of Girisa, Mahadeva the lord of the hills.

A great many of the forms or coefficients of Durga are derived from anecdotes of legendary myths. Thus, Kali, the black one or the feminine of Kala, time, death. This is one of the evolutions of the goddess which manifested herself at the time of the battle of Raktavija. Chandika from Chanda, fierce, a messenger of Yama, and Chandi heat are evolutions of Sakti on the occasion of the destruction of Chanda-Munda demon. On this myth is founded the following names of Prakriti, Chanda, Chandavati, Chandanayika (the she-spirit of Chanda), Chandogra Prochanda, Ugrachanda and Chandarupa. Mahishamardini, the destroyer of the Mahisa Demon, Sumbhaghatini, the destroyer of Sumbha demon.

Some other names of the goddess are derived from her properties and virtues: thus Kartyayani because of Kirti, tiger-skin, which she wears. Hindi a name of Durga derived from Hidi to despise the Asuras. Kothani means a naked woman with dishevelled locks. Sinkarathi and Sinha-vabini because of the lion on which she is represented as seated. Vatesvari literally means the mistress of the Globe. Kritida, Buddhida, Sarada, Mokshada and such others are because she is the giver of fame, of intelligence, of salvation &c., She is called Adya, the primitive, Nitya the eternal, Sati, existing, Vidya intelligence, Subhankari the benefactress, Sanatani the unchangeable, Satya, the true one, Ananda the delightful, Kalyani the blesser, Manini the respectful, Charvangi the well-bodied, Yati, the ascetic, Achintya, the inconceivable. In short the co-ordinates of Durga prove that she is the centre of the Universe, the fountain of all force and feeling and the final cause of every thing. Her co-efficients shew that she is the Universe itself with all its diverse forms and virtues.

DURGA PUJA IN NORTHERN INDIA.

THE DURGA or *Navaratri* Puja as performed in Northern India is a very simple and tame affair compared with the complexity and grandeur of the ceremonies observed by the Bengali Hindus. In that part of the country there is no difference in the ceremonies performed during the nine sacred days. The same liturgy is repeated day after day. The puja is performed either before a *ghat* or a portrait of Durga or an image of the goddess made of clay by the female members of the family, in the same way as images of Mahadeo or Siva are made by the men and women of Bengal for daily worship. Where worship is performed before an image, a fresh one is made every morning during the nine days over which the worship extends. But even where the puja is offered to a portrait or an image, a *ghata* is invariably placed before it. The *ghata* may be an earthen or a copper one. Over the *ghat* is placed a *bael* fruit, and over the fruit is placed a piece of red or white cloth. Yellow earth is then scattered around the *ghata*, and it is sown with barley. The seeds generally germinate on the third day, water being constantly sprinkled on the earth. The yellow earth is sown with barley, because that grain is considered auspicious. The officiating priest sits before the *ghat* and first makes *sankalpa* in the name of the person for whose benefit the puja is made. The divine forms he invokes in making *sankalpa* are the goddesses Maha Kali, Maha Laksmi and Maha Saraswati. The *mantra* uttered in making the *sankalpa* may be thus rendered:—"In order to attain my desires and to please Maha Kali, Maha Laksmi and Maha Saraswati, I vow solemnly to make *puja* and *pat* during the *Navaratri*." First Ganapati or Ganesh is worshipped and afterwards Bhagavati or Durga. The offerings made consist of *rohri*, red sandal, rice, *gugul*, flowers, *dipak*, fruits, sugar-candy, pan-leaves and betel-nuts. Each time an offering is made the following *mantra* is repeated:—"*Om, ambe ambe ambileke namami kuschan kankan peel bashinam swaha.*" After the offerings have been made to Bhagabati or Durga the god Bhairab is invoked and worshipped. Puja is then made to the different weapons in the ten arms of Bhagavati and to the lion. This is followed by *dhyan* and *jap*. The *jap* consists in repeating the following *mantra* 108 times, "*om, aing, hring, cling, chamandaye bicheche.*" After the *jap* is finished, the sacred *Chandi* is read by the officiating priest. Then there is again *dhyan* and *jap* as before. Now comes the time for offering sacrifices. The Vaishnavas offer only cocoanuts, but the sacrifices offered by the *saktas* consist of kids, sheep and sometimes buffaloes. The *mantra* mentioned above is also repeated in offering sacrifice. The sacrifice over the officiating priest makes *stuti* to the goddess and brings the puja ceremonies proper to a close. An unmarried boy and an unmarried girl are then worshipped, fed and presented with clothes. This process, as we have said above, is repeated day after day during the nine days, with this difference, however, that some persons perform the *homa* ceremony every day, while others perform the *homa* for nine days together on the Navami day. Sometimes an image of Durga made of metal is used for worship, and when this is done, it is not necessary to make a fresh image every morning during the *Navaratri*. The image or portrait worshipped in Northern India consists of the goddess Durga alone, and she is not attended by Lakhsmi, Saraswati, by Ganasa or Kartikeya. Neither is the goddess made to support her right leg on a lion and her left on the shoulder of the giant Mahisa, as is done in Bengal. The *Ramlila* festival is celebrated with great *eclat* in almost every considerable town in Northern India. It is a dramatic representation of Rama's exile from Ajodhya and of the chief events, which occurred during the exile. The grandeur of the festival commences from the Ashtami day when Kambhukarna is defeated in battle and slain. On the Navami day Meghnad is defeated and slain, and on the Dashami day the ten-headed monster Ravanu himself is killed amid the plaudits of the spectators, and Sita is recovered. It is the day when the Mela attains its highest pitch and all the world and his wife repair to the mock battle-field to witness the destruction of Ravana. On the Ekadasi day meeting of Bharut with Rama, Lakhsman and Sita takes place, and with their triumphant

entry into Ayodhia the festival is brought to a close.

THE CALCUTTA UNIVERSITY AND OUR GRADUATES.

THE CALCUTTA UNIVERSITY was established in 1857 and is now 25 years old.

Its jurisdiction extends over the Lower Provinces, the N. W. Provinces and Oude, the Punjab, (this province has just got its own University) the Central Provinces, Rajputana, Assám, British Burma, and Ceylon.

The University commenced operations with about 50 schools for the Entrance Examination, and 13 affiliated Institutions for the B. A. Examination, all in Bengal. At the last Entrance examination (of 1881) there were 323 schools, which sent up candidates for the Entrance Examination, of which 200 were in Bengal, 50 in the N.-W. P., 20 in the Punjab, and the rest in the other Provinces. The number of affiliated Institutions in *Arts* in 1881 was 62 ; 41 of which were up to the B. A. Standard, and 21 up to the First Arts Standard. Thirteen of these are also affiliated in *Law*. In *Medicine*, there is only one, the Medical College in Calcutta. In *Engineering*, there are two, the Thomason College at Roorki and the Shibpur College. There are thus 62 Arts + 1 Medical + 2 Engineering = 65 Colleges affiliated to the University, 25 of which are in Bengal.

The University was established, in the words of the Act of Incorporation, "for the purpose of ascertaining by means of examination, the persons who have acquired proficiency in different branches of Literature, Science, and Art, and of rewarding them by Academical Degrees, as evidence of their respective attainments and marks of honour proportioned thereunto."

The University prescribes the course of studies for the several examinations, appoints examiners, fixes the dates on which the examinations are to be held ; records the results, grants pass-certificates to under-graduates, and confers *Degrees* on graduates. It also elects Tagore Professors, and awards scholarhips and medals for which there are funds placed at its disposal.

The University holds 13 examinations annually.

1 for Entrance.
3 in Arts—F.A., B.A., and M.A.
1 in Law.
4 in Medicine, 1st and 2nd L.M.S., 1st and 2nd M.B.
3 in Engineering—1st examination in Engineering, L.C.E., B.C.E.
1 for the Premchand Roychand Studentship.

If there are candidates, the University also makes arrangements for Honor Examinations in Law and Medicine as well as for the D. L. and M. D. Examinations.

(SECONDARY EDUCATION.)
Entrance Examination.

The Entrance Examination was first held in 1857. There are four subjects in which candidates are examined.

1. English.
2. Second Language one of the following--Sanskrit, Bengali, Hindi, Urdu, Uria, Persian, Arabic, Greek, Latin, Hebrew.
3. Mathematics.
4. History and Geography.

The full marks in each subject are 100. The pass-marks are 33 per cent. in the first three subjects, and 25 per cent. in the last. Why the pass-marks in History and Geography alone are less than in the other subjects, no one knows. Successful candidates are now arranged in three divisions. Those who get half of the aggregate (400) are placed in the 1st division ; those getting 2-5ths,in the second division, the others in the 3rd division. The result of the Entrance Examination for each year since the establishment of the University is given below :

	Candidates.	Passed.		Candidates.	Passed
1857...	244 ...	162	1870...	1905 ...	1099
1858...	464 ...	111	1871...	1902 ...	767
1859...	1411 ...	583*	1872...	2144 ...	938
1860...	809 ...	419	1873...	2544 ...	848
1861...	1058 ...	469	1874...	2254 ...	966
1862...	1114 ..	477	1875...	2373 ...	838
1863...	1307 ...	690	1876...	2425 ...	1355
1864...	1396 ...	702	1877...	2720 ...	1166
1865...	1500 ...	510	1878...	2617 ...	1098
1866...	1350 ...	638	1879...	2697 ...	1069
1867...	1507 ...	814	1880...	2793 ...	1666
1868...	1734 ...	892	1881...	2937 ...	1409
1869...	1730 ...	817			
			Grand Total	44935	20503

* There were two examinations held in this year.

There are thus 20,503 men in all, who have received what is technically called a *secondary* education. The figures given below will show the number of successful candidates in each Province :

Bengal (with Assam)	16292	Ceylon ...	239
N. W.P. (with Oude)	2546	Rajputana ...	76
Punjab. ..	806	Burmah ...	29
Central Provinces	515		

Of the 20,503 who passed the Entrance Examination, 11,894 went in for the First Arts ; *i.e.*, about 58 (*a*) per cent. of those who passed the Entrance Examination became members of Arts Colleges. Of the remaining 8,609, about 1,050 (taking 50 a year on an average for 21 years) (*b*) joined the Medical and Engineering Colleges; and about 50 more joined the Engineering College between 1878 and 1881. There remain then 7509, some of whom did no doubt join Colleges; but as they never went up for the First Arts examination, it is, for our purposes, all the same whether they joined any Colleges at all or not. Allowing 25 per thousand for deaths for the whole period of 25 years; there would still remain 7,322 or in round numbers 7,300, *i. e.*, more than a third of those who passed, of whom we know absolutely nothing. It is difficult to say to what causes the disappearance of such a large number is due. But this is certain that there are many students who have not the means to prosecute their studies after passing the Entrance examination. Sir Ashley Eden observed in his Resolution on the last Education Report—"He was quite aware how moderate were the resources of the *middle* classes of Bengal—the classes from which the colleges are filled." This is perfectly true. It is neither the rich man nor the poor man who cares to educate his children. It is the man who is neither rich nor poor that is anxious to give his children some sort of education, and naturally so. The student generally prepares for the Entrance Examination, either at the aided school in his own village, or some school near it. He lives in his own house, or with friends, if the school is at a distance ; and the fee he has to pay is generally very small. After he has passed the Entrance Examination, it becomes necessary for him to remove to some place where there is a college. Here, if he has no friends, he must pay for board and lodging, and also pay higher fees. These and other items that are indispensible would at the lowest calculation require Rs. 15 a month—a rate by no means so small as an average middle-class man of the interior of Bengal could easily afford to pay, if he had more than one child to educate; nay, we may even go so far as to say that there are not a few to whom even this rate, small though it be, is actually prohibitive.

The failures in the Entrance Examination were 24,432 out of 44,935, or about 54 per cent. The good years for the Entrance candidates (*i.e.* those in which half and upwards passed) were nine, and the bad (*i.e.* those in which less than half passed) were sixteen. This disparity in the results is generally attributed to idiosyncracies on the part of the examiners appointed by the University, who are not supposed to exercise much discretion in the matter of setting papers. They follow their own proclivities and standard and do not keep in view the class and qualifications of the students they are appointed to examine, or the standard to which they ought to keep in examining such students. It thus happens that the questions are sometimes found to be too difficult and out-of-the-way, and sometimes too easy. There may probably have been some improvement in this direction since the appointment of Moderators. But the public impression is that their functions are confined to the awarding of *grace-marks* when the passes have to be made out and go no further, and that, consequently, things have remained much as they were before. Then, again, some examiners are more strict in marking than others ; and the disparity in the results brought about by this cause alone becomes sometimes very marked. In 1870 and 1871 the candidates were very nearly the same in number ; but the number passed in 1870 was 1099 and that in 1871, 767. Again in 1875 the number of successful candidates was 838 out of 2373, and the very next year it was 1355 out of 2425. Again, in 1875 the passes were 1069, and the year following they were 1666.

But the greatest mischief of all is supposed to arise from the circumstance of the Examiners having to go through a large amount of work within a given time. Each Examiner has on an average about 1,000 papers to examine ; and the time allowed for the work is between 3 and 4 weeks, say 25 days. He must, therefore, examine 40 papers daily. Now, there are generally 10 to 12 questions, in each paper; and if an examiner has to *carefully* go through all that an examinee writes in answer to these 10 or 12 questions, he will require at least 24 minutes to get through a single candidate's answers. Forty papers would thus require 40 *into* 24 minutes=16 hours. So he must work 16 hours daily, and this continuously for 25 days. During the first few days he no doubt gets on patiently and carefully ; but as the time allowed draws to a close, he has necessarily to hurry on, as *nolens volens* he must finish the work within the time allotted.

(a) At present over 90 per cent join Colleges. See Bengal Education Report.
(b) From 1878 candidates for admission into the Medical College were required to have passed the F.A. examination.

INTERMEDIATE STAGE.
First Arts.

This Examination commenced in 1861. Candidates are examined in the following subjects :*

1. English.
2. Second Language—Sanskrit, Arabic, Persian, Greek, Latin or Hebrew.
3. History.
4. Mathematics.
5. Logic.
6. Chemistry or Psychology.

The full marks in the first four subjects are 100 each, and in the last two, 100—the aggregate being 500. The pass-marks are 33 per cent. in English and the Second Language and 25 per cent. in the others, total 141. The marks necessary for the

1st. Division are ½ of 500=250.
2nd. Division „ 2-5th of 500=200.
3rd. Division ... 141.

The result of this examination for each year from 1861 to 1881 is given below :

	Candidates.	Passed.		Candidates.	Passed.
1861	163	94	1872	560	220
1862	220	99	1873	539	305
1863	272	149	1874	533	193
1864	321	151	1875	575	182
1865	446	202	1876	756	344
1866	426	131	1877	791	253
1867	388	188	1878	923	267
1868	423	202	1879	1043	320
1869	520	225	1880	983	398
1870	540	233	1881	968	364
1871	507	204			
			Total..	11,894	4,724

So, there are 4724 men in all, who have passed the Intermediate Stage, *i.e.*, the stage between Entrance into the University and the attainment of the first University Degree (B. A.) The University too probably does not recognize *First Arts* men, as being very much more advanced than *Entrance* men, as both are called *Undergraduates* and are not officially admitted to the Convocation.

Of the 4724 who have passed the First Arts.
3877 belong to Bengal and Assam.
547 „ N.W.-P. and Oude.
153 „ Punjab.
93 „ Central Provinces.
33 „ Ceylon.
20 „ Rajputana.
1 „ Burma.

The total number of successful candidates being 4724, and the total of candidates for the F. A. Degree, 4115, we see that nearly 88 per cent. of those who succeed in the F. A. examination continue to study for the B. A. The percentage of falling-off in this case is very small. The greatest

* See New Course in Calendar for 1882-3.

difficulty that a student experiences, in the prosecution of his studies, is, as we have said before, after he has passed the Entrance Examination. If he is able to get over that, *i. e.*, if he has the means to go up to the F. A., he is also able to pay for his education for the next two years, *i.e.*, until he has got his B. A. Degree. It is all a question of means.

The percentage of failures in this examination is 65. The *good* years were only *three*, and the *bad*, eighteen. The number of candidates in this examination is not quite so large as that in the Entrance ; but as there are only two examiners in each subject, each examiner has to take about 900 papers. The remarks we have made upon this point in regard to the Entrance Examination also apply to the First Arts Examination. The same sort of disparity is likewise observable in the results of the F. A. Examination. For instance, in 1873 and 1874 the candidates were nearly the same in number, but in 1873 the number passed was 305 and that in 1874 only 193 ; so in 1875 the number passed was 182 and the very next year it was 344.

(HIGH EDUCATION.)

Bachelor of Arts.

The first examination for the degree of B. A. was held in 1858. The subjects originally were six—

1. English.
2. Second Language.
3. History.
4. Mathematics.
5. Physical Science.
6. Mental and Moral Philosophy.

Candidates are now examined in either of two courses of subjects, called A. and B.*

The A. course comprises—

1. English, full marks 100.
2. Second Language, as in the F.A course, 100.
3. Mixed Mathematics, 100.
4. Two of the three following subjects:
5. *a.* Philosophy, 100.
   b. History 100.
   Optional Mathematics, 100.

The B. course comprises—

1. English, 100.
2. Mixed Mathematics, 100.
3. Chemistry, 75.
4. Physical Geography, 75.
5. One of the following subjects :

a. Physics 150.
b. Zoology 150.
c. Botany 150.
d. Geology 150.

Those who take the A. course must gain 33 per cent. in English, the Second language and Mathematics, and 25 per cent. in the two other subjects. Those who take the B. course, must gain 33 *per cent. in all the subjects.* The minimum marks for passing in any division for both courses are :

180 out of 500 in the 3rd Division.
230 ,, ,, ,, 2nd ,,
280 ,, ,, ,, 1st ,,

The result of the B. A. Examination for each year since 1858 is given below :

	Candidates.	Passed.		Candidates.	Passed.
1858	13	2	1870	210	98
1859	20	10	1871	212	84
1860	65	13	1872	232	100
1861	39	15	1873	240	126
1862	34	24	1874	212	92
1863	35	25	1875	217	90
1864	66	30	1876	281	73
1865	82	45	1877	287	144
1866	122	79	1878	228	68
1867	141	60	1879	323	91
1868	212	99	1880	318	112
1869	174	77	1881	352	155
			Total...	4115	1712

There are thus, within the extensive area over which the operations of the Calcutta University extend, only 1712 men who have received a *High* education, the B.A. standard being, properly speaking, *the* standard for High education. Of these 1712 B.A's

1494 belong to Bengal
172 ,, the N.-W.P. and Oudh.
43 ,, the Punjab.
3 ,, Ceylon,

Now, supposing the average population of Bengal during these 25 years to have been 65 millions, and a fifth of this to have been of *school-going age*, we get 13 millions, as the probable number representing the latter (including males and females). If we take half of this (*i. e.* 6½ millions) to be *males* of school-going age, we have *the fact*, that in Bengal which is educationally the most advanced of all the Provinces within the jurisdiction of the Calcutta University, there are ·023 per cent., or ·23 per thousand, or 23 per lakh of the *school-going male* population, who have received a High education ; and if we calculate the proportion upon the whole population, we get *one* in every 43,507, who has received such education. The numbers in the North Western Provinces and in the Punjab are so small that we need not take them into account at all. In both these Provinces, *one* in every 232,558 has received a high education. So much for the Progress of *High Education* in this country!

The favourable years for the B. A. candidates were seven, and the unfavourable, seventeen. The proportion of failures was 58 per cent. and of those who continued to study for the higher Degree of M A, 39 per cent. It appears therefore that many leave off their studies after having passed the B. A. examination. The reason is obvious. The B. A. Degree confers on them some educational status, and they naturally avail themselves of it in either preparing for the profession of law or beginning life at once.

(HIGH EDUCATION.)

Master of Arts.

The examination for this Degree commenced in 1861. Four years later (*i. e.* in 1865) *Honor* examinations were instituted for those who passed the B. A. examination within four academical years from the date of their passing the Entrance Examination. All B. A's who obtain Honors in Arts are entitled to the Degree of M. A. without further examination.

Candidates ordinarily take up one or other of the six following subjects.—*

1 English.
2 Second Language.
3 History.
4 Mental and Moral Philosophy.
5 Mathematics.
6 Natural and Physical Sciences.

There are 6 papers in English
6 ,, the 2nd Language.
6 ,, History.
6 ,, Mathematics.
5 ,, Philosophy.
5 ,, Science.

Each paper carries 100 marks. Those who gain 60 per cent. are placed in the 1st Division, those getting 45 per cent. in the 2nd Division, and those who obtain 40 per cent. in the 3rd Division. The result of this examination for each year from 1861 is given below :

	Candidates	Passed	Honor Men	M. A.'s.
1861	1	0	0	0
1862	3	0	0	0
1863	7	6	0	6
1864	8	3	0	3
1865	15	11	10	1
1866	18	15	12	3
1867	39	22	18	4
1868	25	15	13	2
1869	29	18	15	3
1870	32	24	19	5
1871	39	35	26	9
1872	32	24	18	6
1873	30	20	15	5
1874	57	32	23	9
1875	38	18	13	5
1876	38	24	17	7
1877	49	31	22	9
1878	62	28	20	8
1879	48	28	18	10
1880	52	32	22	10
1881	56	37	24	13
Total	678	423	305	118

Of these 423,
374. belong to Bengal.
40. ,, the N.W.P.
9. ,, the Punjab.

The result of this examination is as it should be, favourable in the highest degree, the percentage of passes being 62 per cent and of failures 38 per cent. The table below gives the number of *Honor* men belonging to each class in the different subjects :

	English.	Mathematics.	History.	Philosophy.	Sanskrit.	Science.	Other Languages.	Total.
1st. Class...	9	6	4	7	5	8	1 =	40
2nd ,, ...	57	20	21	16	10	25	2 =	151
3rd ,, ...	38	27	18	14	2	13	2 =	114
	104	53	43	37	17	46	5	305

There are thus 40 men who hold First class Honors
151 ,, ,, Second ,, ,,
114 ,, ,, Third ,, ,,

And the number of *Honor* men in each subject is :

104 in English.
53 in Mathemetics.
46 in Science.
43 in History.
37 in Philosophy.
17 in Sanskrit.
5 in Other Languages.

So, there are more *Honor* men in English than in any other subject. Is it because Honors in *English* are more valued than Honors in other subjects? or, is it because, as is generally believed, it is more easy to pass in *English* than in any other subject ?

LAW.

The first *Law* examination held by the University was in 1858. During the first three years 24 men passed, 4 of whom took the B.A. degree and became Bachelors in Law. From 1861 to 1874 two examinations were held in Law, one for the degree of B.L. and another for that of L.L. The latter was discontinued in 1875, and since that only the B. L. Examination has been held. Candidates, who passed in either of these examinations, had originally the privilege of practising in the High Court, and were eligible for offices in the Judicial Service.

(BACHELORS IN LAW.)

Candidates for this examination are examined in six subjects :

1. Jurisprudence.
2. Land Tenure &c.
3. Hindu and Mohamedan Law.
4. Contracts and Torts.
5. Civil Procedure and Evidence.
6. Criminal Law.

The full marks in each subject are 100. Candidates are required to obtain 33 per cent in each paper, and 50 per cent of the aggregate in order to pass in the 2nd Division. Those who get 2-3rds of the aggregate are placed in the 1st Division. The result of the B.L. examination for each year from 1858 is given below—

	Candidates.	Passed.		Candidates.	Passed.
1858	19	0	11 L.L.*	1870	87	74
1859	20	1	2 L.L.*	1871	83	52
1860	22	3	7 L.L.*	1872	100	26
1861	17	7		1873	137	88
1862	13	9		1874	103	80
1863	15	9		1875	71	40
1864	22	19		1876	86	54
1865	17	17		1877	83	61
1866	22	18 (a)		1878	61	29
1867	36	28 (a)		1879	84	47
1868	72	51		1880	89	47
1869	98	61 (a)		1881	90	37
			Grand Total	1447	858	

To the 858 who are regular Bachelors in Law, we add 20 who are both *B.As.* and *L.Ls.* The total number of *B.Ls.* would then be 878. So a little more than half of our graduates are *B.L s.*

LICENTIATES IN LAW.

In the earlier Minutes of the University, we find this examination recognised as a *degree* examination. Candidates for this degree were examined in the same subjects as those for the degree of B.L. Those who obtained ⅓ of the marks allotted to each subject, but failed to obtain half of the aggregate, were passed as L.Ls. Licentiates in Law could, upon passing the B.A. examination and paying a fee of Rs. 30, become Bachelors in Law. We have, therefore, included among B.Ls. 20 men, who have passed both the B.A. and L.L. examinations and have marked them* in the *Appendix*. The result of

* See Calendar for 1882-83 for the New Course.

* In these three years 24 men passed in law of whom only 4 passed the B.A. Examination and became B.Ls. The remaining 20 we have taken to be L.Ls.

(a) In these three the numbers that actually passed were 11, 22 and 58. But 7, 6 and 3 L.Ls were subsequently taken up as B.L.S.

this examination for each year from 1861 to 1874, after which it was discontinued is detailed below—

	Passed.		Passed.
1861	8	1868	3
1862	12	1869	13
1863	9	1870	17
1864	1	1871	12
1865	3	1872	25
1866	10	1873	52
1867	9	1874	45
		Grand Total	219

To these are to be added the 20 who passed in Law before 1861; and the total number of L.Ls. would amount to 239.

It is the impression in many quarters, that the young men, whom the Calcutta University is sending forth year after year, are only swelling the class of applicants for situations in Government service. So strong, indeed, and widespread is this impression, that it has found expression in Viceregal speeches, in Government Administration Reports, as also in English Periodicals.

Lord Lytton in his speech at the Convocation of 1877, said—"It seems to be virtually admitted that the be-all and the end-all of an educated class (here) is Government employment. *There* is the educated native plaintively telling us that because we have provided him with a University education, and because he has fully and successfully availed himself of that provision, therefore we are bound, at least in his opinion, to provide him also with an official employment."

"It is melancholy," writes Sir Richard Temple in one of his Administration Reports, "it is melancholy to see men who once appeared to receive their Honors in the University Convocation, now applying for some lowly paid appointment, almost begging from office to office, from department to department; or, struggling for the practice of a petty practitioner, and after all this, returning baffled and disappointed to a poverty-stricken home."

Again, in an article in the *Fortnightly Review* on "The Prospects of Moral Progress in India," we find the following passage—"Numbers of young men yearly issue from our Institutions, who find that they can neither get practice in the Law Courts, nor places in the public service. They look back on the mental toil they have endured and are chagrined in discovering that in too many instances, it leads to nothing."

The spirit of these observations is, indeed, highly discouraging. One of two conclusions seems inevitable, either that there has been an enormous deal of pressure for employment in the Government service, or that the natives of this country are so fond of *chakri* that they will not do or think of anything else. Let us see, however, with what information we possess, how far this is the case.

The particulars given below, which we gather from the *Appendix*, will show how the *graduates* are employed, and how far they have been a burden on Government.

GOVERNMENT SERVICE.

(a) JUDICIAL.			
Judge, High Court...	1	Sub-Judges ...	34*a*
District Judge ...	1	Munsiffs ...	163*b*
			199
(b) EXECUTIVE.			
Joint-Magistrates	2	Dy. Collectors &c.	53
Assistant Magistrate	1	Extra Asst. Comrs.	15
			71
(c) Education	168	(j) Translators	12
(d) Medical	2	(k) Interpreter	1
(e) Engineers	8	(l) Librarian	2
(f) Asst. Comptroller of Accounts	2	(m) Clerks	45
(g) Registrar of Deeds	1	(n) Nazirs	2
(h) Police	1	(o) Teshildar	1
(i) Postal Dept.	6	(p) Chaplain	1
		(q) Government Pensioners	3
			525

PRIVATE SERVICE.

*(a) In the service of Native Rajahs ...	19
†(b) Teachers	158
(c) Clerk	1
(d) Teshildar	1
(e) Calcutta Municipality	1
	180

NOT IN SERVICE.

Zemindars	5	Authors	2
Planters	2	Editors	3
Merchant	1	Medical Practitioners	7
Barristers	4	In England	5
Pleaders	466	Bramho Missrs.	1
Attorneys	14	Jogi	1
Articled Clerks	29		
			549
Dead			33

Of graduates then, there are in Government service 525; Private service 180; Not in service 540; Dead 33; total 1278.

Of the remaining 434, about 100 are still at College preparing for the Law examination. There remain then 334 Graduates of whom we have no information.

As there are many Licentiates in Law among Pleaders and in Government service also, we give below a similar synopsis regarding them.

Pleaders	115	Executive	5
Attorneys	3	Postal	2
Judicial Departmment	41	Dead	1
		Unknown	72
			239

So there are, as far as our information goes, altogether 525 Graduates and 48 L. Ls. (total 573 men,) in Government service in all these Provinces; viz.,

	Graduates		LLs.		
Judicial service	199	+	41	=	240
Executive service	71	+	5	=	76
Education	168	+	0	=	168
Postal	6	+	2	=	8
Clerks in offices	45	+	0	=	45
Other departments	35	+	0	=	35
					573

This cannot be a very large number, considering the number of Government offices in the various Provinces and the number of posts in each office. In Calcutta alone, taking the *big* departments and offices only, there are more posts worth Rs. 50 and upwards than there are Graduates passed by the Calcutta University.

Public offices.	No. of men on Rs. 50 and upwards per month.	No of Graduates employed.
India Govt.—Foreign Dept.	50	0
Home and Revenue	50	2
Financial	65	5
P. W. D.	30	0
Comptroller G. O.	98	5
Military Offices	652	3
Director G. Railway	50	0
	995	15
Bengal Govt.—Secretariat	85	11
Accountant G. O.	176	1
Board of Revenue	81	0
Customs Dept.	65	0
P. W. D.	25	0
	432	12
Postal Dept.—Director G. O.	15	2
Comptroller P. Accts.	62	3
General P. O.	68	0
Postmaster G. O.	34	0
	179	5
Bengal High Court	115	4
Telegraph Office	75	0

So out of about 1800 men drawing Rs. 50 and upwards in the *big* Calcutta offices, only 37 (including one employed in the Observatory) are Graduates. In the big offices at Allahabad, there are 257 men drawing Rs. 50 and upwards, among whom there are 5 graduates. And at Lahore, there are 245 men who draw Rs. 50 and upwards, of whom only one is a graduate. It comes to this, therefore, that of 2300 men employed in the larger offices of the three large towns of Calcutta, Allahabad, and Lahore, where alone educated men are most wanted, and likely to be most appreciated, and where such men are largely available—only 43 are graduates. This does not give us quite *two per cent* of Graduates actually employed.

If, then, we take all the offices, big as well as small, in these three places, as also the several District Courts within the jurisdiction of the three Local Governments, the number of posts worth 50 and upwards would be at least treble 2300. For instance, if we take Dacca and Hooghly, two large districts, and Beerbhoom and Moonghyr, two small districts, of Bengal, we find that the number of ministerial officers at the Sadar Station of—

Dacca ...	27	×	14	in the Mofussil.
Hooghly ...	35	×	18	,,
Beerbhoom ...	19	×	10	,,
Monghyr ...	21	×	10	,,
	102	×	52	,,

This would give us 38 or 40 men on an average for each district. Now, there are 43 districts under the Lieutenant-Governor of Bengal. So we have in Bengal alone 1720 men employed in the Mofussil Courts and Offices, who draw Rs. 50 and upwards; and it is doubtful whether there are half a dozen Graduates among the number.

Again, in the Subordinate *Executive* service (Bengal), there are 309 officers, including Sub-Deputy Collectors, and the number of Graduates among them is 53, which gives us 16 per cent. of graduates employed in this line.

In the graded *Educational* service (Bengal) there are 327 officers of whom 87 are Graduates, which gives us 26 per cent. of graduates.

In the Bengal *Police* there are 116 officers, who are Assistant Superintendents and First Grade Inspectors, among whom there is not a single graduate.

In the *Postal* Department of a portion of Bengal (Dacca division and Behar having been separated and placed under Deputy Postmasters General), there are 64 officers who draw Rs. 50 and upwards, of whom *only one* is a graduate.

It is only in the Subordinate *Judicial* service of Bengal that the number of graduates is the largest, 182 out of 283 or 64 per cent. and that is because it has been ruled that none but B. Ls. (under certain conditions) are eligible for appointments in this department.*

It will be seen then that far from the public service being glutted with Graduates, as the general impression seems to be, the number of Graduates actually in Government service, even in Bengal, is very inconsiderable, we might say, ridiculously small.

There *is* indeed a scrambling for official employment in Calcutta, where there are more offices and officers than in any single town in India, or perhaps, in all the districts of Bengal put together. If there is a vacancy in any office, there are a hundred applicants for the vacant post, twenty of whom at the most may be Graduates; the remaining candidates are either under-graduates, or neither the one nor the other. Heads of offices and departments do not take the trouble to inquire into the proportion of *Graduate* candidates to under-graduates, and to applicants who have passed no University examination whatever; and run away with the idea, that because some among the candidates hold University certificates (Entrance pass, First Arts pass, and B. A. degree)—all or most of them must be *Graduates*; and as these men do not find any thing else to do, they are all hankering after situations in Government service.

The fact, however is, that it is not the Graduates alone, whose number even now after 25 years does not exceed 1712, but the graduates, together with the large body of under-graduates, who form, as Mr. Croft rightly observes in his last Annual Report, a large proportion of the candidates for employment in the educational and other departments of Government service. The total number of graduates is 1712, of whom there are :—

*(a) Two are in the N. W. P.

†(b) Five are in the N. W. P. and, Punjab and 16 are temporary.

*In the subordinate graded ranks of the Survey, Forest, Telegraph, Preventive service and opium departments there are more than 600 men whose salaries range between 100 and 500; and, curious to say, there is *not a single native* among them.

Not in service	...	...	540
In private service	...	...	180
Students	...	...	100
Dead (as far as we know)	...	...	33
No information about	...	...	334
			1187

There remain then 525 gradnates. To these must be added 2403 who failed in the B. A. Exmn.
7170 „ „ „ F. A. „

10,098

Or, in round numbers 10,000 men who form what may be called the *service-seeking* class. Is this, it may seriously be asked, a very large number? In 25 years we have got altogether 10,000 men (holding any University certificates,) who have sought or are still seeking employments in the various Provinces within the jurisdiction of the Calcutta University. Is this, we ask again, an unmanageably large number?

But the impression having arisen in Calcutta has spread itself all round, that there is a glut of Graduates in the official market. The glut, if any, is in Calcutta alone. In the Mofussil, *graduates* are almost unknown, except as members of the Bar and the Subordinate Judicial Service. They are few and far between in the Subordinate Educational and Executive Services.

That natives of this country are, as a rule more fond of *chakri* than people elsewhere, is not a fact. If there is *chakri* to be had, educated men will go in for it, whether they are Bengalis or Englishmen; as that appears to be the easiest way of earning one's livelihood, and, in some cases probably, affords scope for the display of one's talents. The rule everywhere is, that so long as *chakri* is available, educated men will not generally fall upon other resources. Only the other day, the post of Secretary to the Actors' Benevolent Fund in London, salary £200 a year, was vacant; and it is stated that more than 2000 well-educated gentlemen applied for it. Again, we find in Mr. Lethbridge's paper on High Education in India—"A clerkship in the India Office in London was thrown open to public competition, and more than 300 candidates presented themselves, including Cambridge wranglers and Honor graduates of Oxford."

Here, in this country, there is, as we have shown above, room enough yet for *graduates* in *Government service*. When the posts available in *Government service* in any Province shall have been largely filled up by Graduates, Graduates will then feel the pressure and look out for other means of providing themselves. It is too early to think of that now.

KRISHNA CHUNDER ROY,

N.B.—The *Appendix* to which we have referred twice in this paper, and upon which most of the figures given are based, contains a complete list of the Graduates of the Calcutta University, with their Degrees and occupations.

LATEST NEWS AND NOTES.

IN CONFORMITY with the usual custom we claim the annual Durga Puja holiday for our establishment, which our constituents have been always kind to grant us. Accordingly the *Patriot* will not be issued on Monday the 30th instant.

MAHARAJA NARENDRA KRISHNA BAHADUR, President of the British Indian Association, wrote demi-officially to His Honor the Lieutenant-Governor, pointing out the hardship, which would be caused to Hindu employes in the public offices by fixing the commencement of the Durga Puja holidays this year from the *Sasti* and not from the *Punchami* day as heretofore, that is two days previous to Puja proper. The following is the reply of Government:

Government of Bengal, Financial Department, Darjiling 14th October.

Dear Sir,—I am directed by the Lieutenant-Governor to reply to the letter which you addressed to him on 5th instant regarding the date fixed for the commencement of the Durga Pujah holidays. His Honor regrets that the Association should not have represented the matter sooner. He would gladly have taken any action calculated to promote the convenience of the Hindus employed in the Government offices, but he has ascertained that no change could now be made without serious hardship to the mercantile community, who have made their arrangement according to the formal notification issued by Government. That notification was issued in accordance with the information that was available at the time.

Special care will be taken in issuing the notification for the next year that the holidays are fixed to commence from the *Panchami* day.

I am yours obedt. servt,
C. MACAULAY.

MAHARAJAH NARENDRA KRISHNA.

The Maharaja wrote to Government on the 5th instant, that is to say 12 days previous to the commencement of the holidays. We called the attention of Government to this matter in our issue of the 25th September last. Surely there was thus sufficient time before Government to notify change of date for the commencement of the holidays for the guidance of the public. Last year the orders regarding the Currency Office were issued just a day previous to the holidays. We, however, thank His Honor for directing that in future the Durga Puja holidays will commence from the *Punchami* day.

WE GIVE in another column an admirably worked-out paper on the results of the Calcutta University by Babu Krishna Chunder Roy of the Hare School. It is proposed to reprint this paper with an appendix containing a complete list of the Graduates of the Calcutta University with their Degrees and Occupations, price one rupee exclusive of postage, or Re. 1-2ans inclusive of postage. Intending subscribers will be good enough to send in their names to Babu Krishna Chunder Roy, Hare School. The paper will be reprinted, if a sufficient number of subscribers register their names.

THE SECOND Municipal Election case has collapsed. It was instituted against Babu Sarodapersad Burral, a respectable resident of Ward no. 6, holding the post of cashier in the Government Dockyard, Kidderpore. The accused was charged with taking dishonest delivery of certain voting papers from a post peon. The prosecution was instituted by orders of the Chairman of the Corporation on behalf of the Corporation without, however, the knowledge or sanction of the Commissioners, whether before or after the institution of the charge. Mr. Harrison has worked with such single-minded zeal in this election business that we are loth to say any thing, which may go against him, but we cannot help remarking that by tainting the elections with criminal proceedings he has not acted wisely; possibly what he has done is due to the anomaly of his position and to an exaggerated sense of duty, but the result has been disastrous to the individuals concerned. To return to the case: The Chairman holds the dual functions of Commissioner of Police and Chairman of the Corporation. In the matter under notice in his first capacity he ordered the Deputy Commissioner of Police to make a Police enquiry into it—in his capacity as Chairman of the Corporation he ordered the investigating Police Inspector to prefer a charge against the accused. How glibly do the two-fold functions fit into each other! Well, the Inspector was ordered to make an enquiry, he accompained a voter to the house of the accused, the voter asked for his voting paper, which was handed to him, and which he in his presence filled up in the name of one candidate. The Inspector questioned the accused whether he had any other voting papers with him, the latter did not conceal any thing, he produced thirteen papers, which he said had been kept with him with the consent of the voters concerned, who wanted to give their votes after consulting with him. The Inspector then declared his errand, took away the thirteen voting papers, and reported the matter to the Commissioner of Police. It is observable that the accused was so conscious of his innocence that he took no objection to the action of the Inspector on the ground that he had come with no uniform on, and without any warrant to seize the papers. The Police Act we believe requires that the Commissioner of Police before issuing a search warrant should take the statement of an informant on oath and that an Inspector should of his own motion make a search when the party giving the information would make a declaration, give an inventory of the articles stolen, and accompany the officer. Were these formalities and precautions taken in this case? But let that pass. The Commissioner of Police on receipt of the Inspector's report ordered him to at once prefer a charge at the Police Court against the accused on behalf of the Corporation. The next day the voters concerned on hearing that a criminal information would be laid against Babu Sarodapersad Burral, addressed a letter to the Inspector, stating that the Babu had kept their voting papers with their authority and consent. This letter was produced by the Inspector before the Magistrate at the trial. The Inspector must have shewn this letter to the Commissioner of Police, who, one would think, would after receiving such a declaration from the voters themselves order the charge to be withdrawn. But no, he allowed the prosecution to proceed. We have neither time nor space to go into the details of the evidence given; suffice it to say that the only two witnesses on whom the prosecution had relied did not at all support the story of the prosecution. According to the newspaper report, Mr. Hume, the Public Prosecutor, said, that they turned out to be inimical witnesses, flatly contradicting what they had previously stated before him. The prosecution did not call any other witnesses; Mr. Hume we are told refused to tender the evidence of the other voters, though they had been subpœnaed, because they would simply corroborate what they had already written in their letter to the Inspector. Under the circumstances, as the newspaper anna-a-liner says, the Magistrate had no other alternative than to discharge the defendant. We should add here that some attempt was made in this case as in that of Babu CharuChunderMullick to bring in a plea of guilty under section 47 of the Indian Post Office Act, but both the defendants in this case, we mean the Post peon and Babu Sarodapersad Burral, indignantly refused to take such a plea, because they said it would not be consistent with truth. And they deserve no small credit for having had the moral courage not to shelter themselves under such a false plea.

The case has thus broken down completely. Looking to the facts of the case, the question is whether it should have been instituted at all. Was there a *prima facie* case against the accused, and if not, as is clear from the evidence before the Court, did the Chairman of the Corporation exercise his discretion reasonably by putting this innocent person in the felon's dock. We believe the Chairman was prepared for the result, for, if we are informed aright, he, on seeing the letter of the voters to the Inspector, had declared that the case was sure to be dismissed as the voters to a man would go and swear that they had given authority to the accused to keep the papers. If so, why did he then order the prosecution or allow the prosecution to go on? It could not be for the mere fun of the thing, for Mr. Harrison is not a man to wantonly indulge in mischief. Did it not strike him for a moment that when the voters had themselves declared that they had given the accused authority and consent to keep the papers, no charge of taking dishonest delivery of those papers from the post peon could lie against the man? If his object was to vindicate the Postal Department or the Municipal Administration, this was not at all a good case for such a purpose, for its foundation was laid on a bed of sand. We would be the last person to find fault with the Chairman-Commissioner of Police for his laudable desire to vindicate the law and secure the purity of municipal elections, but he ought to be sure of his facts before he puts another person's liberty in jeopardy. Did he consider for a moment what would be the consequences of his action? In the first place he was subjecting a respectable person to the ignominy, disgrace, trouble, harassment and expense of a criminal prosecution on a foul charge of dishonestly taking what did not belong to him and what he had no authority to take, and thus endangering the safety of an established institution of the country, viz., the Post Office. If by hook or crook the charge could have been substantiated, the accused, notwithstanding his conscious innocence, would have been condemned to the felon's doom, and would have not only lost his character, which one ought to value above all things, his position

in society, but also his means of livelihood, we mean his berth in the Government Dockyard. In the second place by ordering the Police prosecutions the Chairman has not only cast odium upon the elections but interfered with the freedom of the franchise. We are told that on the institution of these prosecutions a sort of terror or panic struck the electors and election agents, and many would not either give their votes or canvass for votes. To this panic is attributed the non-presentation of a large percentage of votes in some of the wards. Surely Lord Ripon, who is watching with benevolent solicitude the working of the elective system in the metropolis of the empire, never expected that its responsible guardian would cow down the electors by his own "terrific" action. What respectable person, after seeing the fate of Babu Sarodapersad Burral, would care to lend his aid in this dangerous game of self-government? True, Saroda has come out unscathed, but can the Chairman, who ordered the prosecution, now make to him any reparation for the disgrace, trouble, anxiety, and vexation of spirit, which the prosecution must have caused him? And then the expense! The defence we hear has cost him more than Rs. 1500, and why? Did he commit forgery, perjury, robbery or murder. ? He simply sought to render assistance in furtherance of a public movement in which the Government invites the co-operation of all good, intelligent and patriotic citizens. And this is his reward! And what has been his fate might be the fate of any body else. So nobody is safe—no, not even in Calcutta. We are talking of self-goverment—we are working for self-government—many of us are risking our health and everything for self-government, but is it not a mockery, a delusion, and a snare if the personal liberty of the subject be not safe? We may get rid of the over-shadowing influence of the Magistrate as Chairman of the Municipal Committee, but is not the Magistrate the head of the Police? And as long as the Police will have power to put down with a high hand any man, however respectable, innocent and honorable, there can be no true self-government for the country.

WE HAVE already noticed the other election case, and would not have recurred to it if some of our morning contemporariesbad not made a mountain of a mole-hill. There are some important points connected with it, to which we desire to call public attention. This case was first instituted as a private prosecution, but the prosecutor was himself not a voter, and if the voting papers had been really taken over from the post peon, he had no right to complain, for he had himself sustained no wrong. But the prosecutor did not appear, and the case would have dropped but for the intervention of the Chairman of the Corporation. The mystery of his intervention is not yet solved. We should like to know what proofs of the guilt of the accused had the Chairman had when he took upon himself the responsibility of pushing on the prosecution. Again, the Crown has also become a prosecutor. We should also like to know at what stage did the Crown at the instance of the Post Master General intervene? We are surprised that no objection was taken on behalf of the defence to the revival or continuance of the prosecution by the Corporation in the first instance, for a private prosecution, if once dropped, could not be revived or continued by another private body like the Corporation, and the Crown did not intervene till some days later. Then again the prosecution preferred all manner of charges against the accused, but it withdrew all charges except one in the High Court. As the Counsel for the accused has admitted this single charge, we are precluded from commenting upon it, but what we wish to say is this that if the prosecution had at the outset set forth this solitary charge instead of seeking to throw dirt upon the accused by a string of foul criminal charges, there would not have been so much public scandal, so much waste of public time, and so much disgrace, trouble, expense and harassment to a respectable native gentleman, who whatever his fault is at the worst guilty of a venial offence. After all the charge now laid at his door is in the nature of a departmental offence, and should the machinery of a criminal court have been moved to bring him to book upon such a charge? Mr. Justice Field thought so lightly of this offence that he jocosely said that the attempt was one to take off the labour of the post peon. And yet for this trumpery offence, the accused has been branded with infamy and mulcted Rs. 25,000 in the shape of law costs. But for the firmness of Mr. Justice Norris we do not know what turn the case might have taken. At the eleventh hour the Crown lawyers offered to withdraw all other charges, if the accused would plead guilty to the single charge of what we call departmental offence under section 47 of the Indian Post Office Act. They owe it to themselves and to the public to explain why they did not, knowing the evidence they had in their possession, take this course in the Police Court.

ACKNOWLEDGMENTS.

MOFUSSIL SUBSCRIPTIONS.	Rs.	As.	P.
Northern Bengal State Railway, Saidpore	10	0	0
Namkal Reading Club	6	10	0
Rajshahye Association	13	4	0
Syud Wager Hossain, Arrah	6	10	0
C. Appuiacharier Esq. Cadapa	3	5	0
Bangalore Reading Club	6	10	0
Vice-Chairman D. R. C. Committee, Julpiguri	5	0	0
Ex-Engineer D. M. S. Ry. Darjeeling	9	0	0
Nowrojee Furdonjee Esq., Bombay	13	4	0
S. D. Barooah Esq., Seebsagar	18	2	0
Moulvie Lutful Huq, Purneah	5	0	0
C. Sieba Row Esq. Bangalore	6	10	0
Chairman Public Library Amritsar	13	4	0
Secy. Tirupati Reading Society, Villore	3	5	0
J. C. Surral Esq. Quilon	5	0	0
Babu Kristo Gopal Ghose, Punchtopee	6	0	0
,, Radha Gobind Roy Shaheb, Dinagepore	13	4	0
,, Tincory Chowdry, Kanoo Junction	3	6	0
,, Bhogobutty Churn Ghose, Rangoon	3	4	0
,, Monoharylal Shome, Chinsurah	2	0	0
,, Setal Chunder Sandyal, Furreedpore	6	10	0
,, Gynodapersad Ghose, Tezpore	6	10	0
,, Mohendranarain Roy, Durbhangah	6	10	0
,, Koroonamoy Banerjea, Palamow	6	10	0
,, Preonath Banerjee, Julpiguri	5	0	0
,, Punchanon Singh, Jogsar	3	0	0
,, Sreeram Chatterjee, Saknarah	6	10	0
,, Denobundhu Kor, Rampore Hat	6	10	0
,, Samadas Mozoomdar, Sooree	3	6	0
,, Bango Chunder Bhattacharjee, Allahabad	10	0	0
,, Ram Chunder Bose, Boda	13	4	0
,, Mothuranath Chatterjee, Bogra	13	4	0
,, Mohim Chunder Bysack, Nattore	7	10	6
,, Issur Narain Sing, Mozufferpore	6	8	0
,, Heromba Narain Roy Mahasoy, Balasore	14	8	0
,, Okhoy Coomar Mookerjee, Gazeepore	20	0	0
,, Soorjee Coomar Roy, Noakhally	6	10	0
,, Doorgagoti Banerjea, Bankipore	13	4	0
,, Tarucknath Bose, Kondmahal Tahsil Bisepara	13	4	0
,, Ombica Churn Chatterjee, Burrisal	6	10	0
,, Dennonath Chuckerbutty, Nilphamari	10	0	0
,, Hari Kristo Mozoomdar, Islampore	13	0	0

Government Notifications

Calcutta Gazette,—*October* 18, 1882.

General—26th Sept—Mr A Forbes, Jr Secy to the Board of Revenue, leave for one month, from 30th, Oct next.

Mr J whitmore, Jt-Magte and Depy Colr, is posted to the Sudder Station of Burdwan on being relieved of his present apptmt as Offg Dist and Sess Judge, Furreedpore,

Maj C H Garbett, Depy Comr of Singbhoom to act, in secd gde of Depy Comrs, vice Mr A W B Power, on privilege leave.

Mr A W Mackie, Offg Depy Comr, Lohardugga, to act in third gde of Depy Comrs. vice Maj C H Garbett.

Mr C R Marindin, Offg Depy Comr, Darjeeling, to act in third gde of Depy Comrs, vice Mr A A Wace on privilege leave.

Mr C E Buckland, Offg Magte and Colr, Gya, on leave, to act as Jr Secy to the Board of Revenue, during absence of Mr A Forbes.

Baboo Khetter Gopal Roy, Depy Magte and Depy Colr, in charge of the Netrokona Divn, Mymensingh, is vested with powers of a Colr under Act X of 1870 in that sub-divn.

Mr K G Gupta, Offg Jt-Magte and Depy Colr, Moorshedabad, leave for one month and four days from 21st Nov next.

Baboo Rughoonundun Sahoy, Special Sub-Regtr, Patna, leave for one week from 9th ult.

Advertisements.

WANTED

A Cashier for the office of the Executive Engineer Chittagong Division on a salary of Rs 35 per month. Security required 1000. Application should be made with copies of testimonials, before the 5th November 1882, to the undersigned,

J. W. JOHNSON, C. E,
Executive Engineer
Chittagong Divison.

Dated Chittagong,
The 17th October 1882.

Life of Shyama Churn Sircar, (in Bengalee) by Babu Becharam Chatterjee. To be had at the Adi Brahmo Samaj, Canning Library, and with the author at Behala. Price 6 annas.

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Notice.

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The chief object of the order is to stop the practice which at present prevails in some places of throwing out refuse at all hours of the day, thereby rendering the streets disagreeable for pedestrians after dark.

The carts commence removing refuse at 5 A. M., all householders are therefore requested to direct their servants to throw out the refuse as early as possible, in order to facilitate its speedy removal, but all refuse deposited in the streets enumerated up to 9 o'clock will be removed.

The practice of depositing refuse in the streets at any time is however, open to many objections, and if any householders will place dust-bins in their compounds at accessible spots, the Municipal carts will be directed to remove their contents daily. To those who desire it the Corporation will provide moveable corrugated iron dust-bins at the rates specified below:—

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Corrugated iron dust-bins of 12½ cubic feet capacity	11 8	9 0
Ditto 16 ditto..	13 12	11 0

This order will take effect from 1st November 1882.

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Dacres Lane,	Hare Street.
Old Court House Street.	Council House Street.
Waterloo Street.	Church Lane.
British Indian Street.	Hastings Street.
Mangoe Lane.	Old Post Office Street.
Mission Row.	Strand from Custom House to Esplanade.
Dalhousie Esquare.	Wellesley Place.

MUNICIPAL OFFICE, Calcutta, 9th Oct. 1882. } ROBERT TURNBULL, Secy. to the Corporation.

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JOGENDRONATH GHOSE,
District Engineer.

Maldah, Distt. Engr.'s Office,
The 18th October, 1882.

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Purneah Municipality,
The 18th October, 1882.

THE ANNUAL.

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Further particulars in future advertisements.

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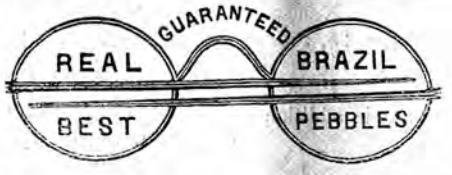

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HORACE BELL, M.I.C.E.,
Engineer-in-Chief.

Darjeeling, 27th September, 1882.

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